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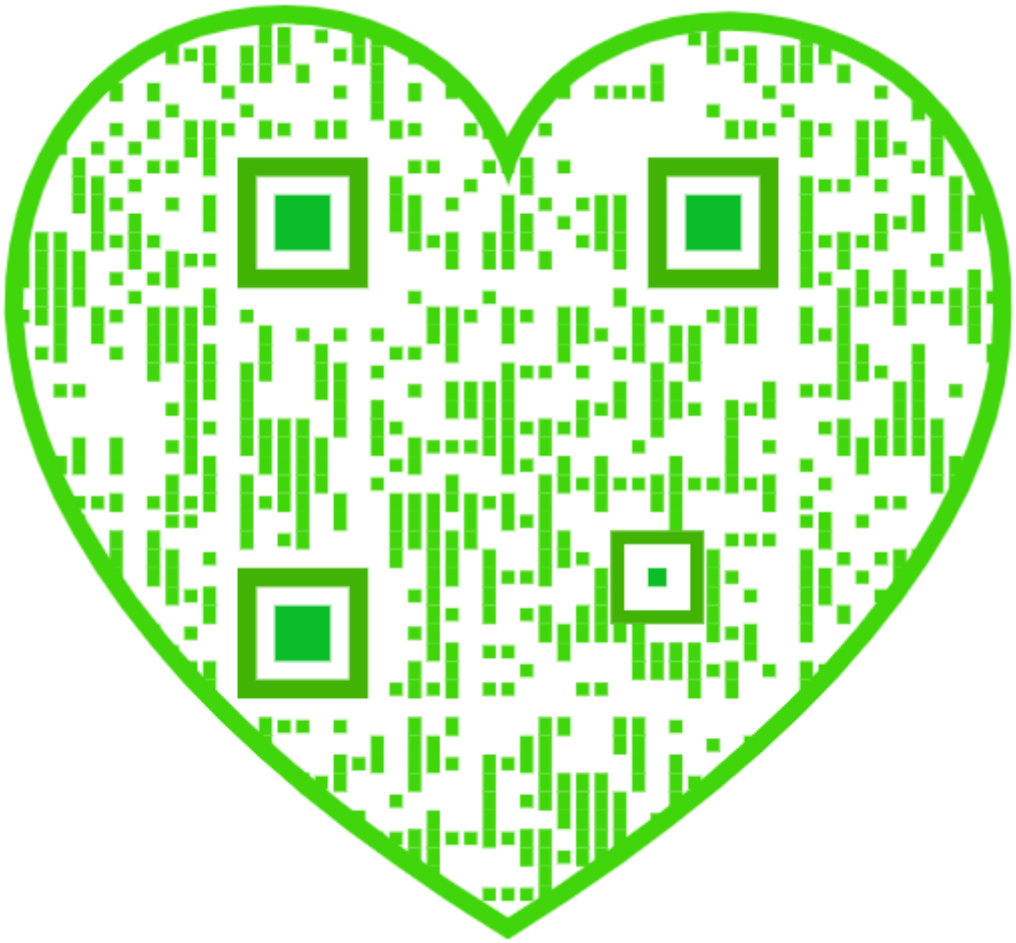

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THE BOY SCOUT MOVEMENT

APPLIED BY THE CHURCH

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THE
BOY SCOUT MOVEMENT

APPLIED BY THE CHURCH

BY

NORMAN E. RICHARDSON, S.T.B., PH.D.

PROFESSOR OF RELIGIOUS PSYCHOLOGY AND PEDAGOGY IN
BOSTON UNIVERSITY, SCHOOL OF THEOLOGY

AND

ORMOND E. LOOMIS

SCOUT COMMISSIONER, AND EXECUTIVE OF THE GREATER BOSTON COUNCIL,
BOY SCOUTS OF AMERICA

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TO

THOSE BUSY MEN WHO AS SCOUT OFFICIALS ARE
DEVOTING THEIR TIME AND ENERGY
UNSELFISHLY TO THE INSPIRATION AND
GUIDANCE OF GROWING BOYS

FOREWORD

THE thorough analysis of the Boy Scout movement in the book written by Doctor Norman E. Richardson and Scout Commissioner Ormond E. Loomis, of Boston, under the title "The Boy Scout Movement Applied by the Church," is a valuable contribution not only to the literature on scouting but to all of the churches of our country. Showing in such a convincing manner as it does the availability of the Scout movement as a programme for boys' work in churches and all institutions having a point of contact with boy life, it will prove to be of practical value and help to all leaders in church work as well as to all of those interested in working with the boy problem of the twentieth century.

The complexity of present-day conditions and the difficulty of the Sunday-school and church in holding the interest of the adolescent boy are universally recognized. It has been fully proved that with proper leadership the Boy Scout movement can be made a great asset to the church or any institution working for the welfare of boys.

The Boy Scout movement as it has developed in this country, while non-sectarian, has proved to be distinctly a religious movement, because nearly all of its leaders are religious men and nearly all of its troops are connected with religious institutions. The scheme of organization permits of the greatest freedom of thought

and action along religious lines, and therefore the movement has been made use of by leaders in all forms of religious work.

For these reasons the book on "The Boy Scout Movement Applied by the Church" is most timely and useful.

The psychology of boy nature and the theory of leadership are concisely and accurately treated; the material is abundant and the development logical. As a text-book for training Scoutmasters it is sure to prove itself invaluable.

The methods of procedure and practical plans outlined show familiarity with Scout problems; in fact, the book is rich in suggestions as to how to attack successfully the difficult problems encountered in the training of our boys during adolescent youth. In the moral training of our boys its value is measured only by the application of the principles it sets forth.

This whole book is in keeping with the motto of our Boy Scout movement, and there is no doubt that the man who honestly and conscientiously studies it will "be prepared" more thoroughly for the leadership to which he aspires.

James E. West

Chief Scout Executive,
Boy Scouts of America.

PREFACE

THE phenomenal development of the Boy Scouts of America has revealed two significant facts:

First: Though no specific attempt has been made to promote scouting as a suitable form of recreation for use by the church, over eighty per cent of the entire movement is vitally related to local churches. The men who, for the most part, have taken advantage of it and have used it to conserve what is best in boy life have come from the church. Scouting has met with intelligent appreciation on the part of men whose motives are religious.

Second: The movement is yet in its infancy. Being in a formative period of development, it is yet plastic. Its policies thus far have been so broad that contributions are being made to it from a large number of sources. An increasingly valuable body of literature is being created, and scouting is receiving increasingly serious consideration on the part of leading educators, social workers, and churchmen. As time goes on it is sure to develop into the most popular and successful movement in existence for boys.

The material is an exposition of the Boy Scout movement and its application to the needs among boys of every race and condition. Special care has been taken to represent accurately the responsibilities and opportunities of leadership.

It is submitted for the use of churches because we feel that, by using it wisely, they can add greatly to their socializing and evangelizing power.

Our thanks are due the many personal friends who by their suggestions and criticisms have contributed to its value. Especially do we thank Charles C. Jackson, President of the Greater Boston Council; Arthur A. Carey, Second Vice-President; James E. West, Chief Scout Executive of the National Council; Edgar S. Martin, Scout Commissioner of Washington, D. C.; James A. Wilder, Scout Commissioner of Hawaii; Walter L. Tufts, District Commissioner of the Third Greater Boston District; and those whose names are mentioned in the text.

NORMAN E. RICHARDSON.
ORMOND E. LOOMIS.

CAMBRIDGE, MASS.,
November, 1915.

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THE BOY SCOUT MOVEMENT
APPLIED BY THE CHURCH

I
BOY SCOUTS OF AMERICA

ORIGIN

ONE of the most interesting products of the modern spirit of mutual helpfulness is the Boy Scout movement. Like many other educational enterprises for social advancement, it has gleaned from organizations of similar motives the elements in them found most productive of good. In a very real sense, it may be said, the Boy Scout movement is a composite of the most appealing and useful ideas in a number of organizations for boys such as: the Boys' Brigade, the Knights of King Arthur, Woodcraft Indians, Sons of Daniel Boone, and numerous other brotherhoods, all designed to stimulate organized activities for boys under the intimate guidance of men concerned in their all-round development. To realize the similarity of ideals in these different movements, and to focus what was valuable in them into a central purpose and a group of activities known as the Boy Scout movement, was the work of Lieutenant-General Sir Robert Baden-Powell.

A DISCOVERY

Sir Robert Baden-Powell was a soldier in the English army. For a number of years he was removed from the environment of the highly complex civilized life of Europe by his services as an officer among the Boers and British recruits in South Africa. His position as an officer enabled him to study intimately the comparative value of the two different types of soldiers. During this experience he made the startling discovery that natives enlisting for service were better soldiers than were the recruits (products of social conditions in congested manufacturing cities and the English public-school system) sent from Great Britain. They were with all their lack of text-book education more resourceful, more enterprising, and more capable of handling themselves in the exigencies of camp life.

Recruits from England, on the other hand, had little conception of service or personal responsibility. Few of them knew how to care for themselves, fewer still were of much value as intelligent soldiers. They were dependent, sluggish, irresolute and, on the whole, grossly lacking in initiative and qualities of leadership. Evidently the primitive education of the natives was doing more for its people to develop self-reliance, hardihood, strong manhood, and sound character than was the more advanced education of the English. Civilization was depriving men of the essentials of character development. The cause, General Baden-Powell concluded, existed in the fact that too much attention was being given to teaching boys from books and too little attention given to teaching them from practice and first-hand contact with men and things. The effect was loss of virility, manhood, and character.

What was the remedy? No sooner were green recruits landed than they were divided into groups of twos and threes and sent into the open country to forage for themselves. Thus thrown upon their resources, they acquired a sort of education highly necessary and useful—one that cultivated independence, alertness, and fortitude. To facilitate this training they were made to practice games and certain prescribed activities such as stalking, tracking, and primitive cooking. In this manner they gradually acquired powers of observation, deduction, and the ability to care for themselves. So fruitful of good were his efforts in this direction that he published a text-book for recruits on "Scouting," in which he outlined the kind of preparation desired and the methods to be followed in obtaining it.

THE APPLICATION

When General Baden-Powell returned to England after the Boer War, he found the same kind of degeneracy among the boys and young men at home. There was an army of what he called "wasters," who had little or no incentive to "make good" at anything. Many were entering "blind-alley" occupations, which offered ready pocket-money but no future, ultimately creating a class of unemployed and unemployables. Others were listlessly taking up work for which they were unfitted; and still others, not needing to work for a living, were drifting and, for want of some elevating purpose in life, going to the bad. Greatly to his surprise he found that the ideas advanced in his text-book on "Scouting" had been appropriated by schoolmasters and men interested in programmes of education for adolescent boys, and were being used by them to correct the evils he had noticed. Prompted by a desire to make whatever

benefits his ideas contained more generally available in social and educational work for boys, General Baden-Powell undertook to give his ideas expression in terms of their every-day needs.

His first step was to organize a small group of boys at a camp on Brown's Island in Dorset in the summer of 1907. These he called Boy Scouts. It was the first Boy Scout troop. While at this time the thought of starting a counter-current against national degeneracy was uppermost in General Baden-Powell's mind, he little dreamed of the scope such a movement might acquire. He had visions of arousing public sentiment in favor of a practical sort of education which would cultivate initiative, manliness, and character among boys, but he did not at this time deliberately undertake to organize a movement with programmes and activities to support it. His camp was a success and clearly demonstrated that his ideas were fully as valuable when applied in England as when applied in South Africa.

OTHER CONTRIBUTIONS

Then in search of suggestions to further his work, he turned to movements for boys already organized. Those most nearly modelled after his ideal of what Boy Scout training should be he found in America. Two of these emphasized especially the value of outdoor recreation and education obtained by first-hand acquaintance with nature and things. Both held before boys ideals of simple living, chivalry, personal honor, loyalty, thrift, and good citizenship as qualities represented in the best of our American Indians, our sturdy pioneers, woodsmen, and frontiersmen.

BOY SCOUT HANDBOOK COMPILED

Early in 1908, after collecting what was then the largest private library of books on boys' work and carefully studying by close observation the movements for boys in America, General Baden-Powell began publishing serially the material that now constitutes the English handbook called "Scouting for Boys." This serves as a manual and text-book for Boy Scouts throughout England and the British colonial possessions. It is as readable as a novel and admirably depicts the essence of Boy Scout training.

Because of the work undertaken in compiling "Scouting for Boys," and assembling the heterogeneous bits of information valuable to men and boys in carrying out the programme outlined, General Baden-Powell has become known as the organizing genius that gave the movement form and made of it an "exportable moral commodity" for the benefit of mankind. To make clear his unselfish disinterestedness, his disposition not to assume personal credit and to show how much he was indebted for ideas about the formation of a Boy Scout organization, General Baden-Powell said, when speaking in 1910 at a banquet in New York City, at which he was introduced by Ernest Thompson Seton as "Father of the Boy Scout Movement": "You have made a mistake, Mr. Seton, in your remarks to the effect that I am the father of this idea of scouting for boys. I may say that you are the father of it, or that Dan Beard is the father. There are many fathers: I am only one of the uncles, I might say. The scheme became known at home. Then I looked about to see what was being done in the United States, and I cribbed

right and left, putting things into the book, just as I found them."

This modest statement, though it represents honestly General Baden-Powell's estimate of his own efforts, does not accurately represent the facts. For besides assembling the best and most useful ideas of many "fathers," he gave the ideas usable form in the direction of service, and by doing so added a wholesome application of the principle of self-disciplining and cheerful subordination to moral law. Ideals of personal honor and high self-imposed obligations had been promoted by others. To these, however, General Baden-Powell gave more definiteness. He made them more attractive by emphasizing that they were to be cultivated for service rather than for self, and by showing concretely how that service could be performed. Such a practical application had hitherto never been attained. This was his contribution. It was the work of a genius. In it we have the backbone of the Boy Scout movement.

FORMATIVE PERIOD IN AMERICA

Shortly after the publication of "Scouting for Boys," leaders in this country of what by 1909 had become the Boy Scout movement, seeing the necessity for adequate instruction and guidance for boys in America, became actively interested in the formation of an organization here. As a result of the effort of these men an organization was perfected, and on February 8, 1910, was chartered in the District of Columbia as the Boy Scouts of America.

Not one of the men responsible for the incorporation of the movement felt himself to be expert in work with boys. Accordingly, they undertook to secure the ad-

vice of those competent to speak with some authority about the interests, desires, and needs of American boys. As the result of their efforts, representatives of thirty-seven different organizations met for conference in New York City. This committee of men favored an aggressive development of Boy Scout training, and for this purpose undertook the formation of a National Council.

The first meeting of the National Council was held early in February, 1911. At that time the incorporators of the movement surrendered all their rights to the newly constituted body. A sub-committee which had been appointed to investigate and make a careful analysis of the movement in England was called upon to report. This report made clear the committee's conviction of the unique value of the movement and expressed the belief that it was destined to serve an important function in supplementing the work of all existing organizations for boys. The full council accepted the report and launched out into the important work of adapting the Boy Scout programme to the needs of American boys and American institutions.

Its first act, after adopting a constitution and by-laws and electing officers, was to appoint four committees to shape the organization's future programme and policies. The committees and their chairmen were as follows:

Committee on Organization: H. S. Braucher, secretary of the Playground Association of America (now called the Playground and Recreation Association of America).

Committee on Activities (now called the Committee on Badges, Awards, and Scout Requirements): Doctor

G. J. Fisher, secretary physical department of the International Committee of the Y. M. C. A.

Committee on Scout Equipment: General George Wingate, president of the Public School Athletic League of New York City.

Committee on Scout Oath and Law: Professor Jeremiah W. Jenks.

All of these committees had before them tasks of large importance. None was larger than that of the Committee on the Scout Oath and Law.

Because of the urgent demand for information about Boy Scout training some literature had been prepared. This, however, was desultory and contradictory. The most important contribution was a handbook that had been hastily prepared by Ernest Thompson Seton at the request of those interested. It served throughout the United States as a substitute for the English handbook "Scouting for Boys." But it also contained many inaccuracies and failed to define the character, scope, and purpose of the movement as represented by the chartered organization of the Boy Scouts of America. The task of the Committee on the Oath and Law was therefore greater than it would have been if these inaccuracies had not gained circulation.

After numerous conferences and much careful study in which the other committees co-operated, the oath, law, and requirements were Americanized. With this important task completed to their satisfaction and the entire material of the "Boys' Handbook" revised to conform with the changed standards and requirements, it might have seemed safe to consider their work finished. But the revised handbook was to be as complete and as serviceable as the intelligence of a host of experts could

devise. Accordingly, the completed manual was sent for criticism to every college president, leading educator, and specialist in boys' work in the United States. Their criticisms were carefully sifted and used.

Following this, the complete edition of the "Boys' Handbook" was published in proof copies and distributed free of charge to every registered Scout official in the United States, with the request that they also submit criticisms and suggestions. Upon the basis of all these contributions the third edition was published, which, with slight revisions, stands as the official "Handbook of the Boy Scouts of America."

ORGANIZATIONS SIMILAR TO BOY SCOUTS OF AMERICA

No sooner was the organization of the Boy Scouts of America formed than many similar organizations calling themselves Boy Scouts were created. Chief among these were the Boy Scouts of the United States, under the wing of the National Highway Protective Association, of which Colonel Peter S. Bomus was head; the National Boy Scouts, directed by General William Verbeck, then adjutant-general of the State of New York; and the American Boy Scouts, of which William Randolph Hearst was leader. All these organizations bore some resemblance to the Boy Scouts of America. Their most outstanding difference was the fact that they emphasized military training rather than peace scouting as preparation for citizenship. Two of them, the Boy Scouts of the United States and the National Boy Scouts, were early reconstructed and amalgamated with the Boy Scouts of America. The American Boy Scouts up until 1912 maintained the semblance of an organization in several different parts of the United States.

Since then it has operated within a limited radius of New York City under the name of the United States Boy Scouts.

A State organization, modelled after the American Boy Scouts, was formed in Rhode Island. This Rhode Island Boy Scout Organization still exists, having the support of many capable men of that commonwealth.

On account of the formation of these Boy Scout organizations with ideals and purposes widely different from those of the Boy Scouts of America, much confusion has resulted. Frequently the Boy Scouts of America has suffered from the deeds of these others, and has been mistaken for a military organization with a military backing. Naturally enough, such confusion retarded the organization's early growth, but it finally emerged well-tempered and more serviceable as the result of heated criticism.

GROWTH IN AMERICA

Partly because of this early confusion and partly because of mistaken views about its real purpose, though more especially because of natural apprehensions of the public toward what was new and little understood, the early development of the Boy Scouts of America was slow. Most men instinctively obey Pope's injunction:

> "Be not the first by whom the new is tried,
> Nor yet the last to lay the old aside."

Taken altogether, however, the subsequent extension of the movement has far exceeded the expectations of its most ardent promoters; for since its inception in America it has grown from a few scattered Boy Scouts in summer camps to approximately one hundred and fifty

thousand boys, and a staff of between ten and eleven thousand Scoutmasters and assistant Scoutmasters.

In addition to these leaders, are many men serving on troop committees, local committees, councils, and larger unit organizations, giving their best energy and attention to the consistent development of the Boy Scout programme. There are in all, it is safe to say, throughout the country, at least thirty-five thousand men, representing civic, business, religious, educational, and other interests, who assist in the supervision of Scout work as members of local organizations.

PURPOSE OF THE MOVEMENT

The purpose of this organization which has become so firmly rooted is accurately set forth in paragraph three of the Articles of Incorporation, which reads:

"The particular business and objects of this society are to organize all boys of the District of Columbia, and elsewhere in the United States, into units, and to teach them—or cause them to be taught—discipline, patriotism, courage, habits of observation and self-control, and the ability to care for themselves in all the exigencies of life."

To carry out this programme, a set of requirements has been formulated and grouped into three divisions, known as "Tenderfoot," "Second Class," and "First Class." Each represents a rank or stage of advancement, with "Tenderfoot" as first. In all of these a boy must qualify under the guidance of a competent adult adviser called "Scoutmaster." Competition with his fellow Scouts in the mastery of these grades removes all thought of irksome effort on the part of a boy and adds spice to work that might otherwise seem tedious

and unprofitable. By arousing a desire to attain these different ranks of advancement, one after the other, the Boy Scout movement supplies a safe outlet for the surplus energy that sometimes when misdirected turns an innocent lad into a rogue. Moreover, the Scout programme, when used by a leader having a live interest in each individual of his troop, furnishes a boy with activities so much to his liking that he will work willingly and heartily in educating himself.

ITS COSMOPOLITAN CHARACTER

Any boy, regardless of race, creed, or home conditions, may be a Boy Scout. There are no artificial barriers or distinctions in the organization that debar, or make uncomfortable, any who seek to master the requirements and fulfil the obligations of the Scout oath and law. Scouting knows no social classes. "The spirit of democracy pervades it." It brings together the conspicuous and the obscure; the precocious and the backward; the boy who works to earn a part or all of his living and the boy from the wealthy home, who has no defined duties apart from his own education and no particular demands on his ability. Under wise leaders as counsellors and guides, they learn and practice the things attractive to boys. A demand for unselfish co-operation, so necessary to good citizenship, is an important factor throughout, and, under the direction of the Scoutmaster, is constantly fostered and encouraged.

THE REQUIREMENTS

To become a Boy Scout a boy must be at least twelve years of age and be able to pass tests in the following

subjects: Knowledge of the Scout oath and law; history and composition of the American flag; and knot-tying. After he has passed these to the satisfaction of his Scoutmaster and an examining board, he is permitted to take the Scout oath, become enrolled as a "Tenderfoot," and wear the "Tenderfoot" badge.

THE SECOND CLASS

When he has served one month as a "Tenderfoot" he is at liberty to advance to the grade of "Second Class," provided he passes tests in the following subjects:

Elementary first aid and bandaging.
Elementary signalling, tracking, and observation.
Using Scouts' pace.
Using knife and hatchet.
Fire building.
Elementary outdoor cooking.
Earning and depositing at least one dollar in a public bank.
Boxing the compass.

These "Second Class" requirements are believed to cultivate habits of observation, deduction, resourcefulness, thrift, and ability to govern oneself in all sorts of situations.

THE FIRST CLASS

To reach the highest rank in general requirements, that of "First Class" Scout, a boy must pass still harder tests, which are intended to teach him his obligations as an individual to the community, so that he may "be prepared" to co-operate with others and render public service, whenever it is needed. He must be able

to swim fifty yards, and have at least two dollars in a public savings-bank, and pass on the following subjects:

Advanced signalling.
Advanced first aid.
Fourteen-mile hike, and a satisfactory report of it.
Advanced outdoor cooking.
Map-making and map-reading.
Elementary carpentry.
Judgment of distance, height, number, and weight.
Numerous observation tests of nature.
Daily practice of the Scout oath and law.
Instructing and enlisting a boy as a "Tenderfoot" Scout.

MERIT BADGE

After a boy has acquired the rank of "First Class" Scout, he may continue perfecting himself in different subjects and take examinations in them. Of these there are fifty-seven varieties, ranging from agriculture to music, from life-saving to taxidermy, and from mining to astronomy. If he is successful in passing any one of these, he is awarded a special badge indicating the nature of his attainments. Special ranks, including "Life Scout," "Star Scout," and "Eagle Scout," are given to boys passing particular groups of merit-badge subjects. For each of these ranks there is an appropriate badge, which represents some part of Scout training.

The badge of "First Class" Scout is a combination of the trefoil, which is the "Tenderfoot" badge, and the "Second Class" badge, consisting of a scroll with the motto "Be Prepared" on it. The scroll is made to turn up at the corners as a Scout's mouth should, and indicates cheerfulness. The motto, "Be Prepared," re-

minds him that he is to be ready for every emergency and every task that presents itself. The trefoil is a reminder to the Scout of his obligations to fulfil the three points of his oath, and, like that on the mariner's compass, pointing toward the north symbolizes faithfulness and steadfastness in the lines of chosen duty. The eagle superimposed upon this emphasizes his promise to serve his country. Thus in his badge a Scout has ever before him reminders of the Scout ideals, which, if constantly lived up to, will make of him a noble, self-reliant, and resourceful man.

THE RULING POLICIES

As an outgrowth of the wide-spread interest in the movement, and the consequent diversified applications to which it may be put, many policies have been evolved which serve to keep its different purposes consistent with one another and to guide those active in extending its influence. Among these policies are those regulating the lower age limit for Scouts, Scoutmasters, and assistant Scoutmasters; those controlling the mechanical operation of the movement, and those affecting its relations to other organizations interested in boys and using the Boy Scout programme.

Of the policies thus far developed there are three of special importance: the first, which affects religion; the second, dealing with militarism; and the third, concerning the conduct of Scouts as a preparation for citizenship.

SECTARIANISM AND RELIGION

The organization of the Boy Scouts of America is entirely undenominational, though strongly religious. The

influence of no sect or creed shapes its policies nor controls its government. It recognizes religion as a most necessary and vital force in the development of a boy's character, but allows the distinctions of creed no place in its consideration. While the organization claims the support of all denominations, it leaves the boy's religious instruction to the church of which he is a member or adherent.

There has developed a strong desire in some churches to restrict the operations of the organization, in so far as their boys are concerned, exclusively to members of the church. In some cases, the representatives of a church may feel that only boys who belong to their church should be accepted as members of the church troop, especially if the troop is to enjoy the privileges of using the church building, or if the leadership has been secured through the efforts of clergymen or laymen.

Occasionally, in self-defense, because of the large number of applicants, some church troops have found it necessary to take only those boys for whom they feel a responsibility. In the same way, a few church leaders have found it desirable to restrict membership to boys of their own denomination because of a criticism of proselyting coming from other leaders. Perhaps, until the broad purposes of the movement are thoroughly understood by all, difficulties arising from fear of proselyting influences will be unavoidable. There exists among the members of some churches a sort of religious conservatism that serves as an effective barrier against co-operation in anything that directly influences the conduct of their followers, even though the accepted motive for influencing that conduct is chiefly the development of character through educational recreation,

and should inevitably contribute to the better allegiance of boys to their own denominations and to their more determined effort to fulfil their religious obligations.

It must be said, however, in fairness to the intelligence and broad-mindedness of men generally, that the policy of non-sectarian leadership and influence constantly adhered to by the organization is respected, and that non-sectarian influence in the programme of the work, as it affects boys outside of the particular denomination interested, is conscientiously followed. Honest men in every denomination have zealously guarded against allowing any Boy Scout to be drawn away from the institution to which he owes first allegiance. Later, in considering the effect of this policy on troop activities, we shall have something to say about the supervision of programmes conducted under church auspices. We shall also emphasize the possibility of different denominations co-operating fully with one another in the interests of the boys who are affected, and at the same time directly benefiting the denomination under whose intimate leadership the training is made possible.

With Roman Catholics, active co-operation is enjoyed thus far only on the basis that each Scoutmaster, commissioned to deal with groups in which their boys are members, must be Roman Catholic; that Roman Catholic boys enrolled must belong to the Junior Holy Name Society or some other religious organization of Catholic boys; and, that each troop of Catholic boys thus constituted and supervised must have a spiritual adviser, appointed or approved by the local head of the church.

In the Hebrew faith the administrators, in purely friendly interest, have been watchful to see that participation in no way involved the violation of their laws,

or permitted lack of conformity with their own customs and beliefs. Other religious points of view have, from time to time, served to emphasize religious distinctions and differences.

UNITED SUPPORT

Throughout the gradual extension and development of the movement in all parts of the country, however, public-spirited men actuated by the highest motives of service in the interest of future leaders have held firmly to the ideal of toleration and mutual helpfulness. Consequently, wherever local councils of men have been organized to supervise the development of local Boy Scout troops, representative business and professional men of all established creeds and interests have been included as members. This practice, which is the outgrowth of a broad policy of liberalism and interdependence, should always be respected. Otherwise, the spirit of the Scout oath and law would be in danger of being corrupted and the organization in danger of being maimed by factional, clannish, and denominational interests.

The fundamental purpose of the organization is character-building in preparation for a citizenship of high quality. This purpose is thwarted where citizens, mindful of other allegiances (not hostile to it but distinct from it), refuse to contribute their influence to promote a training which emphasizes the necessity of public service in a spirit of common brotherhood and of sterling, disinterested support of whatever seems right and best.

If the organization of the Boy Scouts of America can continue to enjoy the indorsement of all denominations, and receive their whole-hearted support, there will be

little danger of the movement becoming unpopular in any section, or of any who are Boy Scouts being robbed of advantages which as boys they should enjoy, regardless of shades of religious belief and interests.

BOY SCOUTS AND MILITARISM

By many, Boy Scouts are looked upon as soldiers in the making. If by making soldiers is meant training boys for intelligent public service, cultivating character, self-reliance, mutual helpfulness, and the capacity to achieve success in the field of chosen endeavor, then the Boy Scout movement may properly be regarded as military. If by making soldiers is meant cultivating a spirit of pugnacity and the glorification of war, then the Boy Scout movement is non-military. These elements are not found in it.

Only gradually does it become clearly evident to the public at large that both professionally and in practice the organization of the Boy Scouts of America is, always has been, and, in so far as one can predict, always will be first of all a peace organization. "Peace scouting for character and citizenship" has always been its platform.

But why is this position not yet wholly free from confusion in the public mind? Many still believe, in spite of what has been publicly said and written and in spite of the most substantial proof to the contrary in the conduct of the leaders and the boys, that the movement trains boys for war. Two causes, chiefly, are accountable for these false impressions: the first inheres in the terms "scouting" and "Boy Scouts." For criticism of these there is little justification. The term "scouting," while, perhaps, more frequently employed in connection with military manœuvres and war operations, has peace-

ful uses. Not improperly, we think of a scout as one disciplined to hard work—watchful, self-reliant, observant, straightforward, unselfish, and pleasant in his dealings with others—in short, a very companionable, alert, and helpful fellow. Such a person every normal boy at his best wants to be, and it is the purpose of the Boy Scout training, by supplying activities that assist in the development of those qualities, to help him reach his goal.

The second cause of mistrust arises from the use of the uniform. Strongly resembling, as it does, the service uniform of the army and the present uniforms worn by militiamen in many States, it has served to create in the minds of people everywhere, both young and old, an idea of the Boy Scouts as a military body.

To this fact, no doubt, is attributable the first interest which ultimately leads many boys into the organization, as well as the subtle mistrust that has prompted the severe adverse criticism to which the organization has been subjected.

The questions therefore naturally arise: If the organization is not military, what right have its promoters to exploit or profit by the peculiar attractiveness which a military uniform offers for a large number of growing boys, and why should they thus lay themselves open to misinterpretation? The answer must be evident to the man who knows intimately the boy's desire to wear such a uniform, and the value such a uniform has in giving the organization individuality and in cultivating democracy and a feeling of common brotherhood. A boy looks upon the Scout uniform as a distinguishing mark of manliness and dignified standing. A man who knows its real significance looks upon a uniform as a cloak

which, to some extent, represents the character and purpose of the organization, and which thereby serves as a valuable means of claiming allegiance to those principles for which the organization stands. Moreover, it establishes a bond of brotherhood and unity. Differences of social standing are reduced to a minimum. Feelings of comradeship, unity, good-will, and equal opportunity are increased to a maximum. If the boy's respect for his organization is increased, and the good effects of unity and democracy are increased, there certainly can be no objection to his using the uniform that can accomplish such results. More than any other uniform the adopted uniform does this. Where the conservation and fostering of the innate ambitions of a boy to wear a uniform is directed to militate against destruction and bloodshed, instead of for it, and against vice, corruption, and moral and economic waste, its use is not only justifiable but commendable.

Those responsible for the development of policies for the Boy Scout organization in America have drawn a sharp distinction between educational values that are directed toward subjection and those, which, by the inculcation of self-control, resourcefulness, and fondness for group action, are directed toward independence, alertness, mutual helpfulness, and a sense of moral responsibility.

Though disciplined, Boy Scouts are not bellicose. They are not a junior militia nor its adjunct. The fact that the organization is adversely criticised by some peace advocates because it does not substitute other activities for those of drilling in simple formation, signalling, and camp-craft, and the fact that it is condemned by ardent militarists on the ground that it robs military

discipline of much of its glamour, and thereby impedes recruiting, suggests the intelligent conservatism that has characterized its general policies. The general public is beginning to see that the programme and policies which have been adopted by the organization contribute admirably to the development of business ability, disinterested public service, patriotism, and good citizenship.

We must, in this country, develop the stamina, the precision, and the power of self-direction that make a man more useful in war and infinitely more useful to himself and others in time of peace. The restrictions of conduct necessary in war and popularly termed *military*, such as closely regulated co-operation or prompt and implicit obedience to orders, have value in developing virility and manliness. These values should be conserved. But in order to conserve them free from the objectionable features of militarism they must be dominated by the right purpose and leadership. That these values should be considered objectionable because they have a military appearance is unreasonable.

MORAL EQUIVALENTS

Every man needs for the development of character and power the advantages of discipline, organization, and efficiency, coupled with the virtues of obedience, loyalty, respect, and courage. To seek by emulation and guidance, as the Scout movement does, the inculcation of these virtues, is quite another thing from fostering among growing boys a spirit of pugnacity and destructiveness. To gain the best qualities of manhood with emphasis on constructiveness and mutual brotherhood, a Boy Scout is taught such practices as signalling

(which, reduced to the terms of educational psychology, is the skilful co-ordination of mind and muscle); stalking of animals and birds (which is, in substance, learning by observation, without harmful intent, the habits, peculiarities, and attributes of lower animals); camp-craft, with practice in cooking outdoors, deprived of the ordinary equipment; making comfortable beds of branches; and many other valuable and attractive bits of practical knowledge. These, and learning to follow a trail through the woods, to use an axe properly, to read a compass and traverse unknown country, and to show respect to a superior officer by saluting, do not tend to instil in a boy's mind a desire for the destruction or subjection of his fellow men.

Because militarism proceeds upon the hypothesis that life is a severe struggle, that success in life is achieved by fighting, and that progress and enduring good fortune are the results only of cold, deadly competition between men, in which the clever adversary outwits or outmanœuvres his less scrupulous or less aggressive opponent, the Boy Scout movement cannot be said to support militarism. The organization of the Boy Scouts of America condemns brutalism, race hatred, and international selfishness and suspicion. By cultivating mutual helpfulness, mutual brotherhood, mutual interdependence, and mutual respect, it puts its influence on the promising and altogether attractive side of the forces that train for citizenship and patriotism.

The effort of the Boy Scout movement is simply to develop sterling manliness, founded upon intelligence and self-control, and with these, to get the boy back to the old-fashioned spirit of courtesy, sturdiness of character, and respect for law and duly constituted authority,

which are fast becoming rarer qualities than formerly in American life. The Scout law places the virtues of loyalty and willingness and disinterested service in conspicuous prominence. It deprecates selfish comfort at the sacrifice of principle and honor. If ever the time comes for more highly organized preparation, more skilful mechanical training, and more concerted public service, we are justified in believing that Scouts will assume a large share of responsibility and execute their duties with credit and honor. Alertness, ability, and willingness to follow instructions implicitly, practice in marching and camping—all contribute toward the development of one who can handle himself in any kind of emergency. Whenever qualities such as these are needed in the defense of right or national integrity, who would disown them? No one but a man befogged by sentimentality would question the propriety of developing them for peaceful pursuits.

PARTISANSHIP AND CITIZENSHIP

The flower of civilization is citizenship. Partisan interest, as represented by allegiance to certain high beliefs and policies of government, is necessary to the health of any institution of government. In America it has been demonstrated that men of different political beliefs can work together in a common cause for the benefit of all. The appeal of the Boy Scout movement is to this kind of support. Neither Republicanism, nor Socialism, nor Progressivism, nor any other division of political organization, has been solely responsible for the protection or support of the Boy Scout undertaking. Representatives of all have been active in its supervision. On the other hand, the Boy Scout organization is not

committed to the support of any political policy. It co-operates or refuses to co-operate, according to the nature of the opportunity for service. If the opportunity is such as might involve a commitment to the principles of the organization seeking the help of Scouts, then the Scout leaders properly refuse to co-operate. The organization recognizes the value of party organization, and contributes to a high sense of civic responsibility by assisting in the all-round development and education of those who are destined to become leaders in social and political life.

CONDITIONS AMONG BOYS

In order that preparation for citizenship may be thorough, boys of the city and the country need purposeful action in co-operation with others, under adult leadership. Time was when a boy was thought to be composed of two parts—noise and dirt—and was relegated to such a state of obscurity as his alert, energetic nature would allow. Time was when he grew up under the careful tutelage of his father in the home, on the farm, in the shop, or in the mill, but played as he chose so long as he submitted to the iron rule of authority whenever the paths of parents and son crossed. Time was when, on the plea of weightier concerns, his social and cultural training was left to chance, and chance generally favored his wholesome development. That was the time when education was administered with severity by a rod or cat-o'-nine-tails, and when pent-up energy, once freed, wasted itself in all sorts of innocent, riotous recreation of which Halloween depredations, "snipe hunting," pranks of "initiation ceremonies," and club hazing are familiar examples.

Now conditions have changed. Congested city life, which has increased with our industrial development, has thrown the boy on the street, where he is more conspicuously than ever before our attention. No longer does he have the same opportunities for healthy recreation or clean companionship that gave him something daringly, but harmlessly, interesting to do. Instead, there is the street corner, the dingy alley, or the secluded vacant lot, affording little inspiration for play which will tax the muscles and stimulate competition. Here, under the stultifying influence of mental vacuity, morbid interest in indecent conversation and practices finds fertile soil. Contempt for decency and law are cultivated, and hatred of responsibility in any form becomes a habit.

To check this awful waste is a serious problem. Happily, many wholesome activities are rapidly claiming boys' attention during their spare time. Y. M. C. A.'s, C. Y. M. A.'s, Y. M. H. A.'s, boys' clubs, associations of boys in settlement and neighborhood houses, industrial classes, under public and private supervision, and institutional clubs of great variety have all stepped in to serve the boy and to relieve the home of a condition of which it is only partially conscious, and with which it is only partially able to cope.

Added to the other opportunities for supplying what is of interest to the boy, and likewise good for him, we have the Boy Scout movement, which brings to the homes and the institutions concerned one solution of their most vital problem. Supplementing, as it does, their programmes, and adding a quality largely beneficial to all, it has gained much hearty support. Indeed, it may safely be said that no other movement has been

so generally appropriated by organizations of such widely varied characters. To it many now look with hope as an instrument for linking together organizations which might, because of their similarity of purpose, fall into the clutches of petty jealousies and conflicts. If the officers of the Boy Scout movement, through its supporters, who to some extent represent all agencies for benefiting boys, can direct the interest in the movement toward mutual helpfulness, it will confer a benefit which alone would justify its existence, and one for which it was not primarily conceived.

CONSTRUCTING AN ORGANIZATION TO SUPPORT THE MOVEMENT

It was a difficult matter to construct under the Boy Scout movement an organization that would keep alive and sacred the idea of Boy Scouts as a movement—a movement which would have form, definiteness, and purpose, and, at the same time, be the common property of every agency interested in the welfare of adolescent boys. That this object has to a large extent been achieved is evident by its popular indorsement, its representative leadership and support, and its continued growth.

In order to insure the existence of a representative organization everywhere, a yearly registration of all the different units is required. If, by violating the principles of representative self-government, any unit becomes undemocratic, the registration or the granting of a new charter is withheld. This provision serves to emphasize constantly the importance of democracy and aids in adapting the movement to the particular needs of each community.

FORM AND FUNCTIONS OF THE ORGANIZATION

While the organization is representative and naturally begins with the troop as a unit, its functioning can be more clearly described by beginning at the top.

The machinery of the organization throughout has been kept to a minimum. In general charge as an executive and administrative body is the National Council. This body, composed of a large number of business and professional men, including educators and psychologists, as well as experts in various branches of Scout-craft, operates through an executive board, with headquarters in New York City. It prepares and distributes official handbooks and two periodical publications, *Scouting*, a biweekly, and *Boys' Life Magazine*, a monthly. Both are sent, without cost, to Scoutmasters and assistant Scoutmasters; the latter is sold to Scouts at seventy-five cents a year. Other small pamphlets and bulletins explaining the organization, scope, and purpose of the Boy Scout movement, are published by the National Council for general distribution.

LOCAL COUNCILS

Operating under this national body and similarly organized are Local Councils, each of them comprising a group of men interested in the development of the work in their own territory. In matters of large policy, affecting the character of Scout work as a whole, these councils are directly controlled by the National Council from which each receives its charter; but, in originating and directing policies that especially fit the needs and interests of the community for whose benefit each exists, wide latitude is allowed. Local Councils frequently find it

desirable to subdivide their work among small local committees, and, in such cases, delegate special responsibility to them. By this means of distributing responsibility, they gain greater efficiency in the supervision of detail.[1]

TROOP COMMITTEES

Still further, between Local Councils or their small local committees, there are troop committees immediately over the Scoutmaster of a troop. As the application forms for Scoutmasters' commissions indicate, the duties of a troop committee are: 1. To acquaint themselves with "the aims and objects of the Boy Scout movement as set forth in its official publications," and to certify that to their personal knowledge "the applicant is a man of good character and qualified to act as a leader of boys in carrying out the Scout programme." 2. To recommend that a commission as a Scoutmaster be granted the applicant, and to agree to co-operate with him in carrying out the Scout programme, at the same time encouraging him as Scoutmaster in such ways as may be feasible in the performance of his duties. 3. To agree that if for any reason it becomes advisable for

[1] Intermediary organizations known as Greater City Councils have in special cases been authorized in large cities and their immediate suburbs. When this is done the larger council is subdivided into several District Councils, which in turn are divided according to their composition into local committees representing smaller units such as wards, boroughs, towns, etc. The Greater City Council does not exist to deprive any subordinate unit of its rights and responsibilities, but rather to serve as agents for all and to help each to accomplish the best possible results. In this respect a Greater City Council occupies a position parallel to that of elected supervisors of co-operative societies. Its position is that of servant to every unit associated with it in carrying out the Scout programme. By the close co-operation and joint effort which this form of organization engenders, a uniformly high standard of efficiency may be developed and maintained.

the Scoutmaster to discontinue to serve, they will notify the National Council immediately and endeavor to find a suitable successor; meanwhile, they will assume control of the troop, including all troop property, and 4. To certify that the applicant has conferred with them regarding the qualifications of the men recommended for commissions as assistant Scoutmasters.

Besides these duties, it is assumed that the troop committee will co-operate with the Scoutmaster in the work of administration—especially in regard to organization finance, publicity, and camp; and that it will render such service as is deemed necessary to the life and growth of a troop.

The minimum number of members for a troop committee is three. No man under twenty-one years of age can be a member. No troop can be officially registered without a troop committee.

THE SCOUT COMMISSIONER

Each Local Council has as its active servant a Scout Commissioner appointed at its request and upon its approval by the National Council. It is his duty to watch over the details of the work in his locality and to enlist Scoutmasters and encourage them in their undertakings. When, in the opinion of the Local Council, it is necessary to have a paid man in charge of the work, a Scout Executive is engaged, who works under the direction of the executive committee and the Scout Commissioner. In some cases the Scout Commissioner is the Scout Executive, and is a paid man. Generally, however, the Scout Commissioner is, as are all the Scoutmasters and officers of the council, a volunteer and gives his services gratuitously.

SCOUTMASTERS

Any man over twenty-one years of age, of good character, who is genuine in his own life and has an abundance of common sense, who is intelligently sympathetic with growing boys and young men, may be commissioned as Scoutmaster. In order to receive a commission, a man must make application to the officers of the Local Council as leader of some special group which he has previously organized, or which he is preparing to organize. His application for a commission, if approved by the Local Council, is forwarded to national headquarters, and a certificate sent from national headquarters to the applicant, conferring on him all the privileges and laying on him all the obligations belonging to the office. When a commission is granted to a new applicant, it is given for a probationary period of six months, during which time the holder has an opportunity to satisfy himself as to his personal qualifications for the work and to demonstrate to the Local Council his ability as a leader of boys. At the expiration of the probationary period the commission is either cancelled or is continued for the balance of the year and is, thereafter, renewed annually upon recommendation of the Local Council.

A SCOUTMASTER'S DUTIES

The duties of a Scoutmaster are many. As leader of a group, he is responsible for indoor and outdoor meetings, special outings and field-days, and for arranging and conducting general and special programmes, which he is expected to prepare for the profit of all. These programmes he naturally designs to cover instruction in Scout requirements. If he is well-fitted for the posi-

tion as leader, he sees to it that there is some well-defined purpose for every meeting, to which he ties so much attractive work of a practical nature that the interests of each boy are wholesomely used and directed. As he advances in his work and becomes familiar with each individual boy, he is expected to use the special abilities and acquirements of that boy for the good of every other member of his troop. In addition to being the representative of the Local Council in charge of a group, he is responsible to that council for carrying out official Scout programmes outlined by it or by the National Council. He is also responsible for the proper use and protection of badges, uniforms, and other Scout equipment, intended only for boys who have become Scouts and have earned the privilege of wearing them.

ASSISTANT SCOUTMASTERS

Any man over eighteen years of age may be commissioned an assistant Scoutmaster. As such, he is delegated to help the Scoutmaster in carrying out his work and in meeting the responsibilities of leadership in the Scout organization. Frequently, assistant Scoutmasters are given full charge of special departments of the work, such as the supervision of instruction and supervision of outdoor programmes. This provision facilitates the efficient administration of troop activities.

PATROLS AND TROOPS

Boy Scouts are organized into patrols and troops. A full patrol consists of eight boys, one of whom becomes a patrol leader and another an assistant patrol leader. Troops consist of from two to four patrols,

the actual number of boys generally averaging between twenty and twenty-five. This number is found to constitute a convenient working group. Larger groups are frequently formed in institutions where unusual facilities are offered and where there are several men available as assistants, but no troop can be organized with more than thirty-two boys without special permission from national headquarters. Such troops are generally organized in connection with boys' clubs, playgrounds, public schools, settlement houses, Sunday-schools, Y. M. C. A.'s, and other local institutions interested in boys.

Whenever a patrol or troop of Scouts is connected with some institution, the institution, as a rule, provides the meeting-place, and the head of the institution must approve the application before national headquarters will grant the charter. In other cases, the boys of the troop find and equip their own headquarters.

FINANCIAL SUPPORT OF THE ORGANIZATION

To maintain a staff of officers and a central headquarters so far, nearly all expenses of the organization have been borne by a comparatively small number of people, who, rather than have the work suffer for lack of support, have given liberally. Their help and painstaking interest have made possible the development of many fields of work which are now strong assets of the general movement, notably the field department, the supply department, the book department, and the magazine department.

THE FIELD DEPARTMENT

It is the duty of those in charge of the field department to inspect work done in the various sections of

the United States and to assist wherever necessary in the development of councils, the solution of local problems, and the encouragement of men already active in carrying out Scout programmes.

THE SUPPLY DEPARTMENT

The supply department, through its agents, is directly responsible for the selection of material for the use of Scouts and Scout officials, the preparation and distribution of this material either directly or indirectly through delegated agents, and the carrying on of all business dealings that naturally fall to the lot of wholesale and retail department stores. This department has always been self-supporting and the source of some income to the organization.

THE BOOK DEPARTMENT

In the book department consideration is given to the quality and cost of books for boys. Through its library commission many books popular with boys are catalogued as good or bad for a boy to read, and an effort is made to provide the good books at a minimum expense. Moreover, this department concerns itself in the preparation of books, assisting, wherever possible, those seeking to provide good books with suitable material for their publications, and combating the efforts of those seeking to provide trashy books of the "dime-novel" type. Already this commission has done much to arouse public interest in good literature and to aid in the publication and distribution of books of innocent adventure and romance.

THE MAGAZINE DEPARTMENT

Officers of the magazine department publish the two periodicals previously mentioned: *Scouting* and *Boys' Life*. Of these the latter is operated within its own income and may, in the future, add to the organization's financial support.

The main purpose of both these publications is to serve as an educational medium. Incidentally, they diminish the volume of correspondence by supplying regularly in their columns facts about certain kinds of efforts.

MEMBERSHIP FEES

Besides the financial support received from the order and magazine departments, much is received from membership fees. All troops at the time of formation and annually thereafter are required to pay a minimum fee of three dollars. This is levied on the basis of twenty-five cents for each enrolled Scout. In return for this, national headquarters sends each boy a certificate, and each Scoutmaster a commission. In addition, free copies of *Scouting* and *Boys' Life* are sent to Scoutmasters. Whenever more than twelve boys are registered in a troop, each additional boy pays an additional fee of twenty-five cents. This, as well as money for all other expenses incurred as a Scout, he is expected to earn and save by his own efforts.

Each Local Council, too, on registering, pays a fee of one dollar per member. For this they are granted charter certificates and supplied with free copies of *Scouting* and other literature.

It is hoped that ultimately, through these registra-

tion fees and the money earned in handling equipment, as well as through receipts from the sale of its publications, the national organization will be self-supporting. Until that time it will be necessary to solicit contributions from friends.

Local organizations under the national organization, so far, are wholly dependent upon voluntary contributions from men and women in their immediate vicinity. Plans of securing money by creating sustaining membership fees for local members, and by soliciting contributions from parents and friends of Scouts, are now in operation in many cities. These plans seem likely to be generally followed by all local organizations. This is doubtless as near as they can ever come to being self-supporting.

THE GENERAL PLAN OF ORGANIZATION

The accompanying diagram of the plan of organization serves to show clearly the whole system. It indicates the relation of one unit of the organization to all others, thereby showing clearly that the organization is not a mass of loosely related parts. In fact, though adaptable to the needs of all institutions for boys, it is complete in itself and skilfully designed to fulfil the purposes for which its promoters have labored so constantly.

INDOOR AND OUTDOOR MEETINGS

Through the spring, fall, and winter months meetings of Scouts, whether in patrols or troops, are generally held in some club-room or while on hikes in the open. At these meetings Scouts are given opportunity to study and to pass the requirements. The indoor meetings

ORGANIZATION OF THE BOY SCOUTS OF AMERICA.

VOLUNTEER MEN IN GENERAL CHARGE.

—NATIONAL COUNCIL.—

One hundred or more (an increasing number) of men conversant with and directly interested in the programmes followed by the Boy Scouts nationally. Chartered in the District of Columbia

OFFICERS OF NATIONAL COUNCIL.

Honorary Presidents and Vice Presidents. President, Vice President, Secretary, Treasurer, Executive Committee, Special Boards e.g Editorial, Equipment etc. Special Scout Authorities, e.g Chief Scout, National Scout Commissioners, Court of Honor consisting of six or eight men who pass on the giving of all awards of merit or honor.

—GREATER CITY AND DISTRICT COUNCILS.—

Intermediary for thickly populated communities where Scout Work is done on a large scale. Organization and Officers similar to those below.

—LOCAL COUNCILS.—

Ten or more men organized in their separate cities or towns to supervise Scout Work in their territory. Given special charter by National Headquarters.

OFFICERS OF LOCAL COUNCILS.

President, Vice President, Secretary, Treasurer Executive Committee, Special Commitees and Court of Honor of from five to eight men who pass on qualifications for advancement of Scouts from one grade to another and for Merit Badge distinctions.

—LOCAL COMMITEES.—

Three or more men supervising Scout Work in a part of a city or town under supervision of their Local Council. An unchartered group.

OFFICERS OF LOCAL COMMITEE.

Chairman and Secretary and possibly a Deputy Court of Honor.

—TROOP COMMITTEES.—

Three men responsible with the Scout Master for a troop of Boy Scouts.

Officers are rarely elected.

— SCOUT COMMISSIONER.—

The representatives of Nahonal and Local Councils who are in charge of work locally.

— DISTRICT SCOUT COMMISSIONER. —

In charge of Districts where District Councils are organized.

— DEPUTY DISTRICT SCOUT COMMISSIONER.—

Serving under District Scout Commissioner.

— SCOUT MASTER.—

Adult, twenty one years of age or over. Commissioned by Local and National Councils to supervise intimately the work of a Troop of Boy Scouts. Commission granted for one year and may be renewed annually.

— ASSISTANT SCOUT MASTER. —

Men, eighteen years of age or over approved and commissioned to assist Scout Masters. Special Instructors and Assistants.

PAID MEN AS EXECUTIVES.

-CHIEF SCOUT EXECUTIVE.

Two or more National Field Scout Commissioners; two or more Deputy Field Scout Commissioners; Secretaries of Educational and Equipment Boards. Magazine Editors and Special Managers, Stenographers, Special Assistants etc. Executive Officers of the National Council engaged to carry out its policies and conduct its business.

-EXECUTIVE OFFICERS OF LOCAL COUNCIL.—

Scout Executive who is some times Scout Commissioner also and such Assistants or Deputies as he may need; Clerks, Stenographers, etc.

Generally needed in large cities only where it is necessary to have the work supervised by one or more men.

-DEPUTIZED OFFICERS OF LOCAL COMMITTEES.-

Some times Local Committees find it desirable to engage a man to work under their direction in carrying out special tasks. These men generally take the office of Scout Master. These Officers are rarely created.

BOY SCOUTS.

Boys twelve years of age or over who are permitted by their parents and a Scout Master to enter the Organization and who

A NON SECTARIAN, NON MILITARY, NON PARTISAN BODY.

KEY NOTE: COOPERATION WITH EXISTING ORGANIZATIONS

to enter the Organization and who pass the Tenderfoot Requirements.

ORGANIZATION ACTIVITIES.

TENDERFOOT REQUIREMENTS.
Must be passed before a boy can become a Scout
- Oath and Law.
- Sign and Salute.
- Significance of Badge
- History of American Flag
- Knot Tying.
- Take Scout Oath

SECOND CLASS REQUIREMENTS.
Must be passed before a Tenderfoot can receive the Second Class Rank.
- One month a Tenderfoot.
- Elementary First Aid.
- Elementary Signalling, Tracking.
- Scouts Pace.
- Knife and Hatchet.
- Fire Building.
- Elementary Outdoor Cooking.
- One dollar in Public Bank.
- Box the Compass.

FIRST CLASS REQUIREMENTS.
Must be passed by a Second Class Scout before he can receive the First Class Rank.
- Swim 50 yards.
- Have two dollars in Public Bank
- Advanced Signalling
- Advanced First Aid
- Fourteen Mile Hike
- Advanced Outdoor Cooking.
- Map Reading and Making.
- Use of axe or Craftsmanship
- Judge Distance, Size, Number etc
- Nature
- Evidence of Good Scouting
- Train and Enlist Tenderfoot

— MERIT BADGE SUBJECTS —

Subjects in which a First Class Scout may pass certain specified requirements and receive merit badge distinctions.

— HONOR MEDALS. —

Honor medals, or letters of commendation or both may be granted a Scout by the National Court of Honor at any stage in a Scouts advancement for any deserving deed of bravery.

GROUP ORGANIZATION.

— THE PATROL. —

Patrols consist of eight Scouts who are united by common interests under their common leaders.

PATROL OFFICERS.
Patrol Leader, Assistant Patrol Leader, Scribe or Recorder.

— THE TROOP. —

A Troop consists of from one to four Patrols

TROOP OFFICERS
Senior Patrol Leader, Secretary or Recorder Treasurer, Librarian, Bugler, Color Guard.

— ASSOCIATION OF TROOPS. —

Troops in towns or cities are numbered consecutively beginning with ONE, according to the date of their formation and cooperate with each other in carrying on useful indoor and outdoor activities.

Occasionally troops unite to do some special work together but the Organization is very simple

Such Organizations do not have Boy Scout Officers other than a cooperation of regular troop and patrol officers.

— BADGES. —

Badges are granted by Local Courts of Honor under the authority of the National Court of Honor.

Badges, buttons and other distinctions denoting rank are copyrighted and can be worn only by those who have earned the right to wear them

WIDE LATITUDE GIVEN FOR INDIVIDUAL INITIATIVE FOR DEVELOPMENT OF SPECIAL SCOUT WORK.

usually occur weekly, and at night between seven-thirty and nine o'clock, the outdoor hikes being arranged for Saturdays and holidays.

In the summer, when troops are likely to disintegrate and abandon their scheme of work, the summer camp plays an important part. There, under daily guidance of competent leaders and instructors, boys are given an opportunity to put into practice things studied during the winter. Throughout the United States one hundred or more of these camps have been established by Local Councils. A nominal fee is charged. Thus boys are afforded a welcome chance to:

> "Quit the city's dust and din,
> And get out where the sky is blue."

SEA SCOUTING

Sea scouting affords another opportunity for the continuation of Scout work during the summer. It lacks, to be sure, the possibility for the wide variety of activities found in camps and, consequently, is not so universally popular. On the other hand, however, the ship's company has the advantage of greater concentration because of its isolation and complete change of surroundings. Several councils have provided themselves with small cruising boats, on which boys are taken for fortnightly cruises during the vacation months. At these times they are given instruction in naval etiquette and discipline, in boxing the compass, heaving the lead, steering, and other nautical duties. This work, in some instances, is continued throughout the year in meetings on land. Whether on land or sea, everything bearing the least semblance to warlike manœuvres is avoided.

Both branches have the same interest and purpose; both recognize that, important as are the physical requirements for physical growth, the less tangible requisites of the Scout oath and law have a more far-reaching influence on a boy's character and future.

THE MOVEMENT ESTABLISHED

No movement for boys in modern times has been so universally accepted and indorsed. There are at least two very substantial reasons for this. In the first place some such movement was needed. The constant drift toward city life, the highly complex industrial and social conditions which have greatly changed family relations and made the problem of training children increasingly difficult, the distracting influences of idle pleasure are all factors which make the need of such training more and more apparent.

In the second place it is proving itself equal to meeting the need by supplying boys with not only what they enjoy, but what is likewise good for them. Its appeal to the wide-awake, red-blooded, fun-loving boy is irresistible. It works because it appeals also to men with qualities of leadership. Virile men are boys at heart, and whatever their occupations, whether active or sedentary, professional or otherwise, they profit by the contact with boys in a programme of sufficient importance to claim the engaging attention of both. Moreover, those dealing with boys in boys' clubs, Sunday-schools, settlement houses, etc., find its programme helpful and its standards elevating. It supplements the activities of other agencies in such a manner as to make it an additional asset of immense value. The elasticity and adaptability of its programme meet the demands of

widely different men and widely different organizations. With wise use it is a powerful instrument for good among growing boys.[1]

[1] Important Notice: For instructions about organizing a troop, see the *Organization Bulletin* of the Boy Scouts of America, and its "Handbook for Boys."—Address, Boy Scouts of America, 200 Fifth Avenue, New York City.

II

THE BOY SCOUT PROGRAMME

ITS AIMS, METHODS, AND SCOPE

In defining the aims, methods, and scope of the Boy Scout programme it is necessary to keep in mind the boy's own point of view. It is said that there have been three stages in the development of the whole movement looking to the betterment of boys. First, work *for* boys. Second, work *with* boys. Third, supervision *of* boys at play and work. The boy himself has been increasingly taken into the confidence of those interested in his welfare. Much work looking to the conservation of boyhood has reflected the aims and methods of those whose motives have been worthy, but whose actual knowledge of boy nature has been unreliable. Their plans have not been based upon facts. Consequently, programmes have been adopted and forcefully applied which have not been wholly beneficial to the boy. Childhood and, to a certain degree, youth are plastic and relatively helpless. They submit to impositions. Hence the greatest care should be taken to avoid the harmful results of carrying forward a wrong programme of recreation or education. The first essential in understanding the aim of scouting is an intelligent appreciation of boy nature and the natural life of boys.

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AIM

The aim of the Boy Scout programme is determined primarily and solely by the welfare of the boy as a boy. His value as a prospective citizen is appreciated. But he is considered as a boy, primarily, rather than as a prospective church member or a citizen. The movement exists independently of any church or other institution. It is not interested in training the boy to perform any narrow religious or social or political functions which interfere with his present highest well-being. No traditions require conformity to a standard of belief or conduct which, in turn, reflects the necessity of self-preservation on the part of an antiquated organization. It is the development of all that is good in boyhood, and this alone, that determines both the aim and the programme of scouting. This aim is the conservation of the boy primarily *for the boy's sake.*

The Boy Scouts of America seeks to keep this most worthy object—the conservation of boyhood—constantly before those upon whom rightfully rests the responsibility of achieving it. The movement is not content merely to arouse public sentiment concerning the superior value of boys, as a national asset, when compared with material wealth. The aim is to study the problem at close range and with an intensely practical as well as scientific spirit. The results of actual experience in supervising boy activities are carefully studied. A sense of the greatness of the task has resulted in three marked characteristics of those who are officially connected with the movement. First, a true humility that recognizes the fact that the work is still in its infancy, that there are many problems yet to be solved and discoveries to

be made. Second, an alert and keen appreciation of whatever plans have been found to accomplish the desired result. Where boy life is actually being conserved there is a resulting enthusiasm which is responsible in part for the growing popularity of the movement. Third, a sensitive personal appreciation of the ideals that are guiding the development of the movement.

Such a programme must place the emphasis upon prevention of, rather than rescue from, physical, intellectual, moral, and religious weaknesses. It is constructive rather than reconstructive, formative rather than reformatory. A definite attempt is made to understand the natural interests, sentiments, and instincts of the boy of Scout age. Then such types of activity are provided as will build them into character with as little waste of time and experience as possible. Prevention is far better and far less expensive than cure. There is a positive emphasis in Scouting that reflects the conviction that if a boy is kept busy forming good habits he will have little time for the formation of bad ones. His environment can be so controlled as to pre-empt his attention and interest, and thus facilitate the building of a good character. If, during the hours of recreation, all of a boy's energies can be directed toward wholesome and worth-while activities, a long step is thereby taken in the direction of the conservation of what is best in his life.

The Scout programme aims to develop character, but in that development the truth is recognized that during periods of recreation as well as of work, the character-building processes go on. Mental and moral habits are formed during playtime as well as during study hours.

Many of the Scout activities require fixed or sustained attention, keen observation, self-control, power of perseverance, accuracy, loyalty to a group, self-sacrifice, routine fidelity, consideration of the rights of others, and a multitude of other similar types of activities which are of the very essence of character. The educative value of play that involves high moral ideals determines in a large measure the aim of Scout activities. The purpose of play is not merely the getting rid of surplus energy. Types of recreation and the conditions under which a boy finds his recreation should receive as serious consideration as any other character-formative aspect of life. This the Scout programme aims to do.

In our American life there are marked social tendencies that are antidemocratic. A multitude of causes have led to the development of various types of class consciousness. Organizations have been formed to further group interests, and the members within these organized groups, whether the common bond is industrial, social, political, or religious, are apt to become intensely socialized within their own groups. But when there is apparent antagonism between the purposes of the different organizations, the danger is that sentiments of hostility, suspicion, hatred, and even revenge will be aroused. The great common bonds of our Christian democracy need to be strengthened, for these antidemocratic tendencies have appeared to an almost alarming degree in our social and political life. As citizens advance in years their positions in the social order become more firmly fixed. Interests and experiences generally become more intense and narrow. There are many reasons why the coming generation of citi-

zens should, through first-hand experiments, realize the larger and common interests and social bonds before maturity is reached.

"When Henry George once faced a great mass-meeting of working men in Cooper Union, New York, he was introduced as 'the friend of the working man.' Immediately he rose to his feet and declared: 'I am not the friend of the working man.' The declaration smote the professional politicians and campaign managers with unconcealed consternation. Then he added: 'I am not the friend of the capitalist.' And the tension slackened a bit. But still the audience waited for the final word, and it came, the word of a prophet of a true democracy and a friend of humanity: 'I am for men: men simply as men, regardless of any accidental or superficial distinctions of race, class, color, creed, or yet of function or position.'" (Hutchins, "Graded Social Service for the Sunday-school," p. 7.)

Every boy before reaching Scout age has become aware of membership in one or more of the primary social groups. First there is the family. It is by the fireside that the most significant social ideas, such as kindred, brotherhood, and fatherhood come to have real meanings. But the boy is not long in the family before his social outlook is enlarged. Playmates outside of the home appear and new social bonds are established. Then common neighborhood interests are discovered. In some instances the public school and the Sunday-school give a still larger social outlook. But in the interest of the highest type of citizenship and of general community uplift, there is need that all of the boys of a given community meet upon a common plane, develop common interests, and recognize common

social bonds. No matter if a boy's highest allegiance is to his religion as represented in the church in which he has been brought up, he needs the community outlook. He ought to have a wide acquaintance among the boys of his community, being able to meet them on some common ground.

This is provided for in the community aspect of the Scout organization and programme. A troop may be formed in a local church. It may be composed entirely of groups of boys from one Sunday-school. But provision is made for intertroop activities. The Scout work in a given community is supervised and directed by a local council composed of citizens who are representative of the various religious, social, and educational interests of the entire community. Thus, while the Scout programme may be applied intensively by a local church, the activities of the troop or patrols within that church, being under the immediate supervision of a special committee officially representing the local interests, the members of the single troop or patrol may still enjoy the larger social outlook by participation in the community programme provided for by the larger committee.

In its programme of conservation, the Scout activities are particularly well adapted to the discovery and development of those personal qualities that are essential in leaders. The American forms of government, society, industry, church organization, and commerce present large opportunities to those who have grown up in the atmosphere of democracy and who possess initiative and resourcefulness. The development of these qualities is largely overlooked in the present systems of education. Conditions which are now prevalent in the religious, economic, and political aspects

of American society suggest the fact that the conservation of these priceless human values has been neglected. Hence, in the endeavor to help boys realize their highest possibilities, special care is taken to give opportunities for the expression of these early marks of leadership.

One feature of scouting by which this aim is accomplished is to keep before the Scouts their motto: "Be Prepared." This means that a Scout is always in a state of readiness, both in mind and in body, to do his duty. To be prepared in mind, a Scout must discipline himself to be obedient, to observe carefully, and to give perfect attention to the matter in hand. He must think out beforehand such accidents or situations as are apt to occur, "so that he may know the right thing to do at the right moment, and be willing to do it." To be prepared in body, strength and agility must be developed. Ability to do the right thing at the right moment involves actual experiences in doing right things at right moments. There is such a thing as being prepared to be honest, truthful, trustworthy, or kind. But such preparedness involves actual experiences in which these virtues are present.

In various ways, especially by participation in group activities involving direct and immediate contact with nature, the boys are brought face to face with situations that demand a steady nerve, physical strength, power of endurance, keen observation, and moral integrity. The results of a lack of preparedness to meet natural emergencies are vividly set before him. His own first-hand experiences in meeting them successfully result in the possession of a certain self-confidence that is essential in any true leader.

METHODS

The methods used in order to accomplish this aim provide for suitable indoor and outdoor activities under the guidance of the Scout oath and law. In this programme special emphasis is placed upon the value of close and intelligent contact with nature. Before engaging in these activities, however, a simple yet clear statement of the Scout ideal is required to be memorized and voluntarily appropriated. This ideal is never lost sight of in all of the various activities of the patrol or troop. Wilfully to violate it would constitute adequate ground for dismissal. The form in which this ideal is stated is usually referred to as the Scout oath and law.

THE SCOUT OATH

Before he becomes a Scout a boy must promise:

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

THE SCOUT LAW

1. A Scout is trustworthy.

   A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task when trusted on his honor, he may be directed to hand over his Scout badge.

2. A Scout is loyal.

   He is loyal to all to whom loyalty is due—his Scout leader, his home, and parents, and country.

3. A Scout is helpful.

He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

4. A Scout is friendly.

He is a friend to all and a brother to every other Scout.

5. A Scout is courteous.

He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful and courteous.

6. A Scout is kind.

He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A Scout is obedient.

He obeys his parents, Scoutmaster, patrol leader, and all other duly constituted authorities.

8. A Scout is cheerful.

He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. A Scout is thrifty.

He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need, and helpful to worthy objects. He may work for pay, but must not receive tips for courtesies or good turns.

10. A Scout is brave.

He has the courage to face danger in spite of fear, and has to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. A Scout is clean.

He keeps clean in body and thought, stands for clean speech, clean habits, and travels with a clean crowd.

12. A Scout is reverent.

He is reverent toward God. He is faithful in religious duties and respects the convictions of others in matters of customs and religion.

The moral ideas contained in this Scout oath and law do not remain as merely abstract notions of good behavior. It is one thing for a boy to hold in mind a moral idea while he remains reverently inactive, but quite another matter for his attention to be focussed upon that idea while he is entering heartily into the activities of a group of boys, all of whom are pledged to uphold that same idea in their conduct. The Scout knows that his lapses are sure to be noticed by his fellow Scouts. The genius of the organization and types of activity are such that these ideas contained in the Scout oath and law actually become controlling life principles. They are transformed from mere ideas into personal ideals. They are not only memorized at the time a boy becomes a Scout, but also reappear in his conduct, giving that conduct a distinctive moral tone. This vital process goes on just at the time when fixed life habits are being formed.

The fact that there are aspects of the methods used in Scouting that appear to be military in character has prevented some people from appreciating their true educational value. Misunderstandings have obscured their true nature. The drill, the patrol, and troop units of organization, the uniform, the strict discipline, and the Scout oath and law, all may be considered as military in form. But beyond this, they are not military. The spirit that permeates them in no sense suggests an appeal to organized force as a means of settling differences of opinion. The honor, bravery, loyalty, obedience, and patriotism which result from the application of the Scout programme are all infused with other Scout virtues, such as kindness, friendliness, helpfulness, and reverence. A Scout is taught to respect

the convictions of others. The methods adopted are no more rigid and severe than are the moral ideals which alone can win the highest respect and confidence of boys who possess the normal masculine qualities. Neither the special uniform nor the form of organization and discipline interfere with a boy's obeying the law; a Scout is a friend to all, and a brother to every other Scout. This includes Scouts of other nations as well as those of their own.

It is when trained faculties are applied in action that education is most efficient. The human body cannot grow and develop properly without exercise. Mental development is no less dependent upon mental activity. Ideas are not passed around like money. There is no such thing as coming into actual possession of an idea without mental activity. The thoughts that are *put to some use* become most truly one's own possession. The building of character is likewise absolutely dependent upon moral conduct. Actions that spring from moral motives and that are socially beneficial are of the greatest educative value, especially if they occur during the formative period of life. It is not so much what one thinks as what one does that determines what one is becoming intellectually, morally, and religiously.

It is because of this educative value of activity that the types of activity included in the Scout programme have been selected with greatest care. "The most effective kind of education," says Doctor Charles W. Eliot,[1] "is obtained at every stage not by listening or reading, but by observing, comparing, and doing. The very best kind of education is obtained in doing things oneself, under competent direction and with good guidance."

[1] "The Training of Boy Scouts," by Charles W. Eliot, p. 1.

Fireman's Lift

Boys of Scout age are not competent to select their own kinds of recreational activities. Their own impulsive choices are apt to result in intellectual and moral injury —especially if there is in their midst a natural leader of low moral ideals. The methods of Scouting are determined largely by the truth that the play activities of boys can be so selected as to conserve high educative values, and at the same time lose nothing of their recreational suitability.

But in order to secure this twofold result competent and trustworthy leadership is necessary. Boys need to learn how to play as well as how to work. To know how to play helps a boy to do his work. All work and no play makes Jack a dull worker. But it is just as true that to know how to work adds greatly to a boy's capacity for play. Without a good leader boys are apt to engage in types of play that are morally and intellectually deficient. The result of adopting defective types of recreation is moral and intellectual injury. Leaders are necessary not only to guide the boys in their selection of activities, but also to help them to get the most good out of whatever play enterprise is undertaken.

"Who plays with all his heart and will
Will also work with heart and will."
—H. B. Gose, in "Our Wonder World."

SCOPE

The Boy Scout idea is usually referred to as a "movement rather than an organization." It aims to supplement existing institutions, such as the home, school, church, and Sunday-school. This aim, however, though broad, does not lack definiteness of scope. The Scout programme is clearly defined, and its development and

promotion make necessary a highly efficient organization. For instance, the public school cannot be indifferent to the character of the "outside reading" of the boys who attend it. The Sunday-school, likewise, is rapidly developing a sense of responsibility for the quality of the general reading of its boys. But neither public school nor Sunday-school, as now constituted, is equipped to make a careful survey of the enormous field of literature intended for adventure-loving boys, and to select only those that are morally clean and straight. The Scout movement has engaged a specialist to do this important work and to put the valuable results of his labor at the command of the other institutions. This is only one of many instances where it has been found necessary to employ specialists and to provide adequate equipment for their work. Hence, the necessity of there being an organization to promote the Boy Scout movement. The scope of the movement is such as to involve definite financial, administrative, and other responsibilities which can be successfully carried on only by an organization with efficient officers and an adequate income.

RELIGIOUS POLICY

In the "Fourth Annual Report of the Boy Scouts of America" (p. 5) the religious policy is stated as follows: "The Boy Scouts of America, as an organized body, recognizes the religious element in the training of a boy, but it is absolutely non-sectarian in its attitude toward that religious training. Its policy is that the religious organization or institution with which the Boy Scout is connected shall give definite attention to his religious life. If he be a Roman Catholic Boy Scout,

the church of which he is a member is the best channel for his training. If he be a Hebrew boy, then the synagogue will train him in the faith of his fathers. If he be a Protestant, no matter to what denomination of Protestantism he may belong, the church of which he is an adherent or a member, should be the proper organization to give him an education in the things that pertain to his allegiance to God."

This declaration of religious policy is preceded by the following general statement concerning the necessity of religion in the life of a boy: "The Boy Scouts of America maintain that no boy can grow into the best citizenship without recognizing his obligation to God. The recognition of God as the ruling and leading power in the universe, and the grateful acknowledgment of His favors and blessings is necessary to the best type of citizenship, and is a wholesome thing in the education of the growing boy. No matter what the boy may be—Catholic, or Protestant, or Jew—this fundamental need of good citizenship should be kept before him."

There are certain definite limitations beyond which the Scout programme does not go. The entire responsibility for the character of the boy is not assumed. The functions of the home, the school, and the church are clearly recognized. The Scout programme is in no sense a substitute for these. The normal family as a primary social group does for a boy what no other group can do. The family circle and the home present social privileges and responsibilities which no troop or patrol can supply. Likewise the instruction received in the public school is indispensable. The Scoutmaster or his assistants can never take the place of the efficient public-school teacher in supplying some of the essentials of character.

If a Protestant, it is in the church and Sunday-school that the boy should receive training in worship and suitable religious instruction. Here he acquires familiarity with the organization of the local church, and skill in working as a part of it. By attending the various meetings he gains a clear conception of that great social enterprise—the kingdom of God. He learns to discover the purpose of God in the present-day institutions and and efforts. He comes to understand who God is and how to take God into account in every-day affairs. It is in the church that he publicly confesses his faith in Jesus Christ and acceptance of Him as the Master of his life. No other institution can take the place of the church in helping the boy to gain an adequate appreciation of the sacredness of religious things, and to find himself in relation to them. Systematic and formal religious instruction and training in religion is not a part of the Scout programme.

But the work of these three important institutions taken together is incomplete. They need to be supplemented by a programme of recreation that will provide for varied and wholesome things to be done during leisure hours. Generally, the home circle of itself is too restricted to give adequate opportunities for recreation to boys from the age of twelve to eighteen years. The work in the majority of the public schools clearly needs to be supplemented by an adequate programme of relaxation and recreation. The ordinary Sunday-school teacher and pastor sees little of the boy at those times when it is possible to discover whether or not their instruction is being worked over into conduct, habits, character. There is clearly a need of a leader who is intelligently sympathetic toward the function of the

home, the school, and the church in the life of the boy, and who is also skilful in directing the boy's recreational activities along natural lines. It is in the interest of the boy that there be mutual understanding, definiteness of aim, and intelligent co-operation among these four organizations.

The church is conscious of the fact that its work for boys needs to be supplemented. The good that it has done on Sunday is frequently nullified by the play associates and activities of its boys. In some communities sixty and even seventy per cent of the boys born into the homes of church members never become vitally related to it. Various methods have been tried to promote organizations that have had as their ultimate aim the drawing of boys into the church organization. These quasi-religious organizations have presented programmes of activity that have varying degrees of inherent interest to the boys. Frequently they have tried to include too much and the result has been that absolutely serious attention has not been given to the things that make a direct and irresistible appeal to the boys' instincts and interests. The church has tried to provide recreational programmes without being guided by men who have been set apart to specialize in this important field.

SUPPLEMENTING OTHER ORGANIZATIONS

In some instances those who have originated such boys' organizations have sought to perfect them by suggesting, officially, that it is intended that the programmes outlined should be supplemented by Scouting. In the "Manual of the Order of Sir Galahad" are found such statements as "whether by itself or in combination

with the Boy Scouts programme, the order has power to win and hold its members" (p. 9, Preface). "While its constitution, initiation, and rituals constitute a norm, the club departs from this—when outdoor interests such as are encouraged by the Boy Scouts sound a new note" (p. 16). "A most successful camp diversion—is the point of contest, adopted from the Boy Scouts" (p. 23).

In the "Knights of Methodism, Manual No. 2—Activities" one entire chapter is given to the considera- of "Scouting." In it are found the following statements: "General Baden-Powell, writing of the Scout movement, has said: 'The scheme is not in any way intended to be in opposition to any existing organizations. Scouting is only intended to be used as an additional attraction by those in charge of boys' organizations of any kind.'" "The Scout movement is not so much an organization as a scheme of recreational activities designed to develop the physical, intellectual, and moral sides of the boy's life." After giving a list of practical activities suggested in the Scout literature, the writer of this chapter makes the following statement: "The official Manual contains a full description of each of these activities with instructive plans and methods. Every Seer should possess a copy."

While it is evident that such organizations as these need to be supplemented by a programme of activities like the one provided for in *Scouting*, it is just as true that Scouting needs to be conducted in such a way as to keep the Scouts "close to the upbuilding forces that make for manhood, as such forces are released in church and Sunday-school." ("Manual of the Order of Sir Galahad," Dennen, p. 16). If true morality is

based upon religion, then the Scout programme, in and of itself, is admittedly incomplete. Its activities need to be supervised by those who are directly responsible for the religious welfare of the boys. The Scout movement, as now constituted, is unable to assume the responsibility of deciding whether or not a Scoutmaster is religiously suitable to be a leader of boys. This responsibility must be assumed by the church.

SCOUTING APPRECIATED BY THE CHURCH

In 1912 there were registered at the National headquarters of the Boy Scouts of America, 6,868 troops. Of this number, 1,738 were vitally connected with Methodist churches or Sunday-schools; 1,120 with those of the Presbyterian; 765, Baptist; and 656, Congregational. Over half of these troops were connected with Sunday-schools rather than directly with churches. Over 90 per cent of all the Boy Scouts of America are connected with local churches and Sunday-schools. Probably more than 80 per cent are Protestant. In 1912, 1,972 of the Scoutmasters were ministers. Since that time the ratio of ministerial Scoutmasters has steadily decreased. Experience has shown that, too frequently, ministers approach boys from an ecclesiastical point of view. This fact increases the difficulties that stand in the way of their doing the best work as Scoutmasters.

A boy's morality is insecure unless it is based upon religion. His interest in the social, hygienic, and economic betterment of his community; his patriotism, thrift, kindness, bravery, respect for superiors, and trustworthiness, all need to be reinforced by a personal relationship to God his Father and to Jesus Christ his

Saviour and Master. It is primarily in the interest of the boys themselves that there should be the most vital and natural co-operation between the church and the Boy Scouts. A boy's religion can and should reinforce his power to do what is right and to keep from doing that which is wrong. The church should not be interested solely in making the boy a church member. Neither should the Scout programme be interested solely in making the boy obey the Scout oath and law. For unless the Scout virtues are religiously motived there is a real danger that they will not stand the test of the present-day temptations that come to boys and men.

To exploit boys in the interest of either church or Scout movement is sin and should be looked upon as such by an intelligent and morally sensitive public opinion. The highest spiritual welfare of the boy must be made the law governing boys' work. It is in the interest of the boy's highest welfare that the Sunday-school and the public school should consider his recreational, social, vocational, and civic interests, and that the Scout movement should recognize the value of his formal intellectual, moral, and religious training in home and public school and church. The Scoutmaster should be vitally religious; the Sunday-school teacher of boys should be vitally interested in recreational activities; both Scoutmaster and Sunday-school teacher should co-operate most heartily and intelligently with home and public school. Whenever the members of a troop are all connected with one church or Sunday-school, it is desirable that the Scoutmaster and the Sunday-school teacher be one and the same person. This simplifies the problem of organization and thus

makes more effective the efforts to conserve what is best in the boys.

Mr. Charles H. Mills, formerly Scoutmaster at Hull House, Chicago, when addressing the Playground and Recreation Association of America, said: "I regard it (Scouting) as the greatest scheme for boys that has ever struck this or any other country, and for four reasons: First, because of its universality. It touches every class of boy, without respect to social standing or race or religion. Second, it touches every side of boy nature. Third, because of the wonderfully strong, underlying, quiet working of the moral grip that the Boy Scout scheme has upon the boy. Fourth, because it works. It is not theory—in my work I have combined the Boy Scout scheme with the boys' club scheme—the advantage of calling it Boy Scout work has the same miraculous moral hold. You do not have to preach to the boys, they take the oath and learn the laws. It is not the director that has to keep reminding them to live up to them. It is the other boys themselves who do it. In all their training, play, study, work, they must live up to the Scout law, and you will find them struggling to do it."

In a letter addressed to the Boy Scouts of America, Reverend Ira R. Aldrich, pastor of the Vincent Methodist Episcopal Church wrote: "The Boy Scout work successfully bridges the chasm which so often exists between the boy's heart and the church in which his parents would like to see him interested. In my judgment it more adequately meets the situation than any other form of boys' club extant, and I have tried many of them.

"The very fact that it does not claim to be distinctly

religious, and yet, in both its oath and law, recognizes the vital importance of the religious nature, is to me one of its most strategic points of usefulness.

"It admits of a tactful approach, through activities which appeal strongly to the boy nature, and, if the man who is leading him cannot then lead him to the feet of God, it is a question whether that man ever could.

"I am happy to state that thus far twenty-three of my thirty-five have earnestly and openly embraced the Christian religion, and I firmly believe others will do so in the near future."

III

BOY INSTINCTS AND INTERESTS

THE TWOFOLD ATTITUDE OF THE CHURCH

THE attitude of the modern church toward her boys reflects two widely divergent influences. One is built upon a distrust of human nature. Its emphasis is that of repression. Instincts are to be curbed and natural, that is, "unregenerated," interests to be looked upon with suspicion. The natural unfolding of the immature life but emphasizes the need of eternal vigilance. This theory is reinforced by the educational principles of John Locke, to whom the aim of education was the discipline of the so-called mental "faculties." It reflects also the survival and adjustment theories of Charles Darwin, in which so much is made of environment. The negative moral tone of the Old Testament religion with its "thou shalt nots," and the prominence in the New Testament given to the subject of sin seem, to many, to justify the programme of repression which the church has frequently adopted toward her boys.

The other influence arises from an appreciation of what is good in human nature. It results in a programme of expression, expansion, culture. Many eminent educators seem to justify this attitude. The "harmonious unfolding" advocated by Herbart, the "naturalism" of Rousseau, Pestalozzi's emphasis upon the sacredness of the pupil's individuality and the necessity

of the teacher's following the natural path of development, all seem to justify a programme of liberality and confidence with reference to the natural impulses and sentiments of boy life. From this point of view unnecessary restrictions are looked upon as cruel and injurious. They seem to defeat the aim of fulness or abundance of life as expressed in the ministry of Jesus Christ.

It has become evident that either programme, followed exclusively, results in moral injury to the boy. One tends to create an ascetic, a recluse, a hermit. The other lays the foundation for self-indulgence and moral impotence. If one is a "grind" the other is a "sissy." If the æsthetic boy is in danger of flabbiness of moral character, the ascetic seems to lack courage and to be unable to appreciate the zest of true living. The conflict between these two theories is described in the prophecy of Zechariah. It is "Thy sons, O Zion, against thy sons, O Greece" (Zech. 9 : 13). A new day will dawn for the boys of the church when these two opposing tendencies can be reconciled, and that which is good in each conserved. The problem is, how to unite culture and restraint; how to secure both depth and breadth. The value of discipline is in its improvement or refinement, not in its injury of the boy's innate impulses and sentiments, his natural and acquired interests. For the moral life must have content as well as form.

FREEDOM GRANTED TO THE SCOUTMASTER

One of the marked characteristics of the Boy Scout movement is the freedom granted to the Scoutmaster. His hands are not tied. He is not given a certain def-

inite programme and required at least to try to carry it through regardless of local conditions. A very wide range of activities is suggested, and he is supposed to select from them those that are best suited to the needs of his troop. The absolute requirements made of the Tenderfoot, Second, and First Class Scouts are relatively simple in character and few in number. Beyond them is a wide variety of possible activities, and the Scoutmaster is left free to select from them whatever appeals to him as being appropriate.

But what principle should he follow in selecting the types of activity to be undertaken? Should he look over the five dozen different kinds provided for in the Scout programme and pick out whatever appeals to himself as being most interesting and practicable? Or should his selection be made with a view to the making of an appeal to the interests of the boys and to their notions of practicability? One of the most important principles underlying the whole Scout movement is included in the answer to these questions. The interests of the boys, and not of the Scoutmaster, should determine what part of the Scout programme is to be taken up in a given troop or patrol. A wide variety of activities is provided in order that whatever is selected may make the most direct and immediate appeal to the boys themselves.

Thus there is placed upon the Scoutmaster the definite responsibility of discovering and understanding the interests which are already awakened in the Scouts, or which are latent in them, and which can be awakened most easily or advantageously. If the activities undertaken in a certain patrol are not interesting to the members of that patrol, or are not rapidly becoming interest-

ing, it is the Scoutmaster's immediate duty to change them. Scouting must stand this pragmatic test. Interest is the test showing what types of activities should be put first. Unless this fundamental requirement is met, the general aims of Scouting cannot be achieved. If the Scout programme, as carried out in a local church, does not successfully compete with all other recreational interests that are presented to the boys of Scout age in that church, that programme should be given up and another one, more interesting to them, undertaken. The deliberate attempt must be made to capture and hold the instinctive and acquired interests of the boys.

This is but another way of saying that the plans for a boy's recreational activities should be such as to provide for the widest and freest expression of his own present play instincts and interests. If an adolescent boy is given a play programme that is suitable to a full-grown man, he may go through the motions of play, but only a fraction of his play instincts and interests will be used, and, what is just as serious, the pleasurable emotions which should accompany such activity will not be present. It is also probable that as a result he will be deprived of adequate and suitable physical exercise and the much needed stimulation of blood circulation, respiration, and digestion. Hence it is not enough to know, in general, the play interests of man, but of adolescent boys.

ADOLESCENT LIFE IS REAL LIFE

Adolescent life should not be looked upon as having value primarily or solely because it is a preparation for the future. It is not the interests and instincts of adult

life that should be forced to appear in a boy's conduct. The best way to prepare for mature morality is to guard the integrity of natural, though immature, morality. Adolescent life is real life. It has a value in and of itself. Its degree of perfection is not measured by the closeness with which it resembles maturity. Its own natural characteristics should be realized. Froebel said: "Every child must live out completely every complete stage of childhood, or he can never develop into complete maturity." The best way to prepare for a manhood that is morally and religiously perfect is to provide for perfect boyhood and youth.

The play instincts and interests of boys should not be thought of as being separate and distinct from all others. There is not one group of instincts that should appear in his play and another in his work. Play that is properly directed involves the whole boy. Work may require prolonged application, sustained attention in the use of only one group or system of instincts, or the making of long-continued use of that one system. When work is thus specialized, play should give opportunity for the expression of other instincts. It should supply a new motive for activity. The resistance which it provides, whether that resistance is a ball, the wind, the weight of the body, the strength of another boy, the habits of a bird, or the density of water, should all be such as to give way before the boy's patience, physical endurance, or power of attention is exhausted. In both work and play the boy feels the "weight" of things, however, and brings his physical and mental resources to bear upon them.

DIVERGENT THEORIES OF HEREDITY

Boys have many ways of acting that are due to inborn dispositions rather than to acquired characteristics. A number of serious attempts have been made to discover, catalogue, and describe these natural tendencies. But the difficulty of making a complete and reliable analysis of them has led to the adoption of widely divergent theories of heredity. The result has been that Scoutmasters and other workers with boys have been somewhat confused with regard to the problem of what innate forces to look for or to appeal to. Confusion with regard to the contents of boy nature leads to still greater confusion in the attempts to decide upon suitable methods of work or play.

The wide-spread acceptance of the theory of evolution and the vast amount of literature that has been created in support of it have suggested the so-called "recapitulation theory" of heredity. According to this view, the development of mankind has been marked by various periods called "cultural epochs." During the advancement of civilization, from the earliest stages of savagery up to the plane of social democracy and self-government, mankind has cultivated a very wide range of racial habits. These are called instincts. The wealth of moral and religious inheritance revealed in this all but infinite variety of conduct has been studied from the point of its expression *under these past conditions of environment.*

The conclusion has been easily reached that if human nature has been capable of the types of conduct revealed in savagery, barbarism, and the other cultural epochs, these same capacities for conduct are now present in

the normal child, and somewhere during his entire period of immaturity might be brought to expression. The validity of this conclusion cannot be questioned. Up to this point, the recapitulation theory has great value in suggesting present possibilities due to innate tendencies. Furthermore, it throws much light upon the natural order of a boy's moral and religious development. There are many parallels that can be found between the social development of the race and the social unfolding of an individual.

There is a danger of drawing the inference that, because the race has had a certain social history under conditions that no longer obtain, the individual, living in present-day environment, must reproduce that history in order to realize his entire social nature. Yet this is just what is being done. The effort to analyze boy instincts thus turns out to be an effort to discover parallels between the cultural aspects of racial history and individual development, when the social environment of the two are fundamentally different. The absurdity of trying to help a boy achieve savagery in pre-adolescence and various stages of barbarism during early adolescence, when that boy is living in an atmosphere of social democracy, is evident. The fact that the human race ate roots and grubs long, long ago is not conclusive evidence that a young boy must do the same in an age of Kellogg's Toasted Corn Flakes and Shredded Wheat Biscuit. Even if the instinct of self-preservation was compelled to find expression in pilfering, fighting, and other kinds of physical prowess in a remote period of human history, that fact does not prove that boys ten to fourteen years of age should reproduce those types of activity under twentieth-century social conditions. People in the

former ages were, for the most part, permitted to live their own natural lives. The boys of to-day should not have forced upon them experiences that are normal only under antiquated conditions.

For example, the instinct of imitation, ranging all the way from mimicry in children to emulation in adults, has always been a powerful factor in shaping human life. Because of it a boy is profoundly influenced by the actions and actors seen by him. If his elders are living barbarous lives, he, too, will probably grow up to be a barbarian. The writer knows of a boy who at six years of age, of his own accord, formed the habit of rising from his chair whenever his mother entered the room. That is, he imitated the chivalrous conduct of his elders.

Furthermore, the science of sexology shows that there are in every case of parenthood certain congenital conditions which restrict the range of possible use of inherited factors. No single boy receives as his gift of heredity all of the biological achievements of the human race during its past history. In his particular case the elements are so mixed that only a small part of that race inheritance is available to him. He may pass on to the next generation that which he himself cannot use in its present form. It will doubtless appear later under new congenital conditions, in new and usable forms. To force a given boy to relive the experiences of all the cultural epochs of the past is like asking a hen to hatch out more eggs than she can possibly cover. Some boys receive from their immediate parents a wider range of instinctive interest and activity than do others. A Scoutmaster should have a care if he is tempted to put "knowing the race" ahead of "knowing the individual boy."

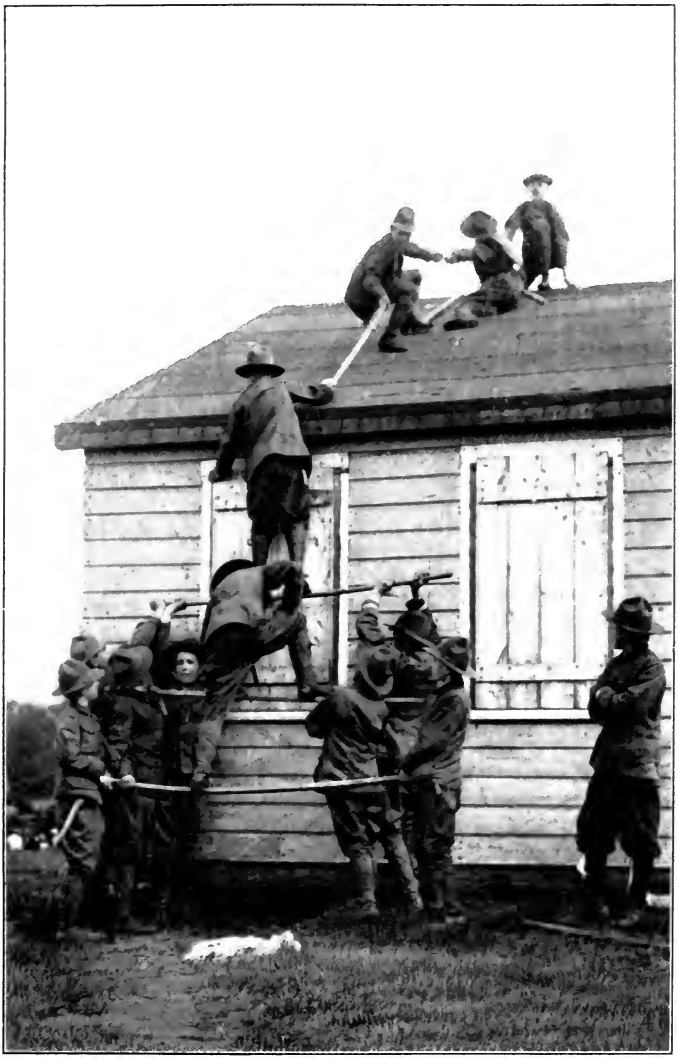
The chief value of the recapitulation theory, and one that should not be underestimated, is its suggestiveness. It does furnish a cue to the latent capacities of boyhood. Furthermore, it points out with unmistakable clearness the importance of environment as a factor in the development of a boy. If, in our rural communities or in the overcrowded sections of our cities, there should be reproduced the poverty, ignorance, dangers, deprivations, and other conditions described under the terms "savagery" or "barbarism," it is to be expected that the savage or barbaric types of morality and religion will be reproduced even in the twentieth century. The instinct of imitation, than which there is no more deep-seated and irresistible force in boy nature, will lead the boy to copy in his own conduct that which he sees about him. During his earliest and most impressionable years the influence of example is stronger than is that of any power he has to resist it. What he sees, he becomes; what he thinks, he does. Scout virtues cannot be built up without a Scout environment. The cultural history of the race pictures vividly the cultural possibilities of boys. Give the boys of to-day the environment of the past and they will reproduce the defective culture of the past.

THE NATURE OF HUMAN INSTINCTS

A boy does not come into possession of all his instincts at birth. Not until he has passed through middle adolescence has he received all of those direct gifts of heredity. At various times they appear, sometimes with startling suddenness, but usually without haste or abruptness. Ways of acting that seem entirely suitable and agreeable at one stage of development gradually

prove to be inadequate and even disagreeable. Then it is evident that a new instinct has ripened and corresponding changes in conduct are necessary. The Scoutmaster should never lose sight of the fact that before a boy passes beyond Scout age practically all of his instincts have ripened. The period of ripening instincts is the time of greatest moral, prudential, and religious plasticity.

When instincts first appear they are indefinite and modifiable. A boy is not absolutely dominated by his inborn dispositions. They need conscious guidance. He is measurably free to direct them toward ends of his own choosing. Like moistened clay, they are plastic and have a tendency to harden. For instance, with the coming of adolescence there appears a newly awakened social instinct. A boy of Scout age is sensitively appreciative of his standing with the other boys. He pays more attention to his personal appearance than formerly. He reviews his own conduct in order to discover whether or not it is acceptable to others of his own kind. But this instinctive reaching out for others, this awakening appreciation of social bonds, does not absolutely control the boy when he comes to choose his companions. The boy of the street would be socially satisfied with a type of companions morally superior to the present ones, if he should move into a better community. In trying to improve his personal appearance, the Indian youth adopts finery that would not satisfy his Anglo-Saxon brother. Human instincts are, at first, indefinite. Their expression is guided by other mental factors and by environment. The bee's constructive instinct causes it to build century after century a cell of exact shape. That building instinct in



Wall Scaling

a boy is not thus definite. It may find expression in ten thousand different ways.

There is a vital relation between the mental development and physical growth of a boy. The appearance of a ripening instinct marks the presence of corresponding changes in the nervous system. The rate of increase in the size and organization of nerve-centres suggests the way in which instincts develop. That is, the physical possibility of acting in a certain way and the mental tendency to act in that way accompany each other. The parental instinct appears with puberty; passionate idealism, with a maximum of physical skill and vigor; a sensitive conscience, with the power of moral self-direction; the mating instinct, and the mental and physical equipment necessary to support a home. Hence two factors are necessary before a boy can have a really good time. First, instincts must be present in conduct, and, second, activities such as give opportunities to use those muscles and nerve-centres which are vitally associated with them must be provided.

INSTINCT AND INTEREST

But how can a Scoutmaster discover the presence of a newly awakened instinct? There is but one way, and that is to provide a very wide range of possible activities which are suited in a general way to the needs and capacities of early and middle adolescence. Then watch the boys to see which of those proposed types of recreation appeal to them. A stimulating environment helps to awaken interests. Interests reveal the presence of instincts. A boy likes to discover and learn how to use those "tools" that help him to do the things which he is naturally prepared to do. If a boy is interested

in the rules of social organization, if he is interested in the welfare of a group as distinguished from himself, he is ready to enjoy social responsibility. If stories of daring achievements and thrilling adventures appeal to him, and if the infinite expanse and mystery of nature fascinate him, it is the idealism of youth that has given him this hunger and thirst.

"STRIKE WHILE THE IRON IS HOT"

It is a law of human nature that, after the transient instincts and their corresponding interests have appeared, if suitable and frequent opportunities for their expression are not provided, they become atrophied through disuse. That is, the opportunities for making them permanent possessions are transitory. This fact more than any other helps to explain one of the most apparent weaknesses in the economic life of America to-day. The typical American interest in the dollar and all that it represents has to a serious degree crowded out our interest in purely æsthetic and social matters. In defense of these weaknesses, with their resulting nervous disorders and physical and moral breakdown, it is stated that we are an intensely practical people, and that the large material resources of the country have lured the average American into money-making as life's chief endeavor. He doesn't have time for art or religion.

The facts are that the types of recreation which have been provided for American youth have not, for the most part, been such as are able to conserve the instincts for idealism which appear in early and middle adolescence. Then, when this opportunity is gone—this natural time for learning to love nature, to ap-

preciate beauty and mystery, to develop reverence and beneficence—only an impoverished or partial maturity is thereafter possible. While boys are becoming money-making machines, the church loses it rightful popularity, nature loses her charm, and religion its normal appeal. Finally, money interests rather than social welfare become the dominant forces in life. Scouting, if successfully and universally applied, will remove from American life much of its present industrial and social feverishness. The intensely "practical" and selfish interests will be supplemented by those that are æsthetic, social, religious, or, in other words, natural and comprehensive.

THE CLASSIFICATION OF INSTINCTS

It is because these innate tendencies are the "essential springs or motive powers of all thought and action," "the basis from which the character and will of individuals are gradually developed under the guidance of the intellectual faculties" (MacDougall, "Social Psychology," p. 19), that it is of first importance that the Scoutmaster be familiar with them. Boy nature can never be an open book to the one who is unfamiliar with boy instincts and interests. The best attempt to classify them (see Kirkpatrick, "Fundamentals of Child Study") suggests six groups.

I. Individualistic or self-preservative, such as feeding, fighting, running, flying, swimming, crawling, hiding, thrift.

II. Parental, such as self-exhibition and adornment, fighting for mates, singing, care for young, protection of weak, love of the romantic, love between the sexes, home-building.

III. Group or social, such as pride, jealousy, ambition, rivalry, sympathy, competition, shame, altruism, shyness, envy, loyalty, friendliness.

IV. Adaptive, such as imitation, play, and curiosity.

V. Regulative, such as reverence, awe, conscientiousness, humility.

VI. Resultant and miscellaneous, such as the tendencies to collect objects and enjoy their ownership, to destroy or to construct, to express to others various mental states, to find pleasure in the contemplation of the beautiful.

THE SPIRITUAL GOAL

The glory of man—the one thing that more than any other shows his superiority to the brute—is the fact that conduct, controlled at first by instinct, may become conduct guided by Christian ideals and motives. With his ability to learn, man is free from the domination of instinct. The inborn tendencies present at birth or appearing automatically during the period of development or awakened through the stimulus of environment are not rigidly and mechanically established in life. They may be trained to take numerous possible directions. They can be modified in a qualitative way, and at the same time lose nothing of their inherent force. Instinctive hero-worship can be refined and elevated until it draws its nourishment from the highest hero—the Son of Man. Altruism may be guided finally by the great commandments: "Thou shalt love the Lord thy God with thy whole heart, thy whole soul, thy whole mind, and thou shalt love thy neighbor as thyself." The constructive instinct may be led to find

its highest expression in a career of Christian statesmanship.

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IV

MASTERY OF SCOUT REQUIREMENTS

THE SIGNIFICANCE AND VALUE OF SCOUT REQUIREMENTS

THE Boy Scout movement is an educational idea in action. Like the kindergarten, the playground, and the public school, it supplies a definite programme calculated to lead a boy out of one condition of mental development into another better suited to serve his changing interests. Unlike them, however, it deals chiefly with the boy in his own environment during the impressionable years of his life—the period of early adolescence—and places personal honor, love of service, group loyalty, and right living in the position of first importance. From the inception of the movement, its paramount consideration has been not only the cultivation of skill in this or that particular subject, but the mastery of that subject to be used for the advantage of others. Indeed, the supreme value of the Boy Scout method in education is that not only does it supply information that of itself is attractive, but the accompanying need of immediate application makes that information all the more cogent and staple. The pastimes, mostly out-of-door and in themselves attractive, are those which contribute admirably to this end. Greek, Roman, Anglo-Saxon, Indian, and Oriental games, supplementing as they do such requirements as knot-tying, signalling, first aid, camp-craft, woodcraft, elementary

astronomy, ornithology, swimming, carpentry, and even money-saving, offer a wide range for exertion and feed the reservoirs of a youth's opportunity for success. By means of them there are promoted the many-sided interests of a boy's nature, and when spiced with competition they are delightfully engaging.

THE PART THE OATH PLAYS

Regulating the boy's conduct in the carrying out of all his activities as a Scout is a set of self-imposed obligations, arranged in the form of a promise, to which a boy pledges his best fulfilment. This promise, or "oath," as it is called, with the twelve laws under it, is a compendium of moral laws, deduced from experience, emphasizing desirable forms of individual expression rather than those of negative repression or passivity. When making this promise, a boy stands, holding up his right hand, palm to the front, the thumb resting on the nail of the little finger, and the other three fingers upright and together. This is the Scout sign, and the three fingers pointing upward remind the boy of the three promises in the oath. These promises are for him guideposts and serve as standards by which a leader may measure a Scout's conduct, and point out individual failures and shortcomings.

To keep constantly before a boy's mind the attractiveness of living in conformity with these laws and, at the same time, to emphasize the value of working for his own advancement, is the important duty of a Scoutmaster. Obviously, his direct approach is made through the teaching of Scout requirements.

In the discussion of the mastery of Scout requirements which follows, the entire list will not be given and no

attempt will be made to treat them exhaustively. The "Scoutmaster's Manual" describes them all in detail. Our purpose here is to indicate helpful methods of learning to master a few of the subjects outlined among them, and of teaching others how to proceed in their mastery.

TENDERFOOT REQUIREMENT NUMBER ONE

Requirement Number One in Boy Scout training reads: "Know the Scout law, sign, salute, and significance of the badge." Knowledge of the oath is also expected, though not specifically required, in this connection.

This first requirement is, perhaps, the least difficult of all. Boys instinctively enjoy using signs and salutes that convey secret greetings. For this reason no special exertion is required to teach a boy their appropriate uses. Whenever emphasis is being placed on conduct that is desirable in a Scout, a simple ritual containing these is valuable in opening and closing a meeting. The use of the ritual should be encouraged whenever formal acts are made to represent explicitly the attributes of a Scout. Abstract ideals with boys are fugitive. They become assimilated in conduct only as they find some outward expression which of itself excites interest. Such observances as these intensify the significance of the Scout laws and establish their reality in practice.

To understand the significance of the badge, careful explanation of it should be given both by blackboard diagram, whenever that is possible, and by verbal description. After this has been given by the leader, it can be reinforced by verbal descriptions on the part of the boys.

The Scout law is the part requiring special applica-

tion. This a boy is expected to memorize in the order given and to define accurately in his own language. Encourage a boy to memorize all twelve in groups of threes, using the order given in his manual. If he is able to master only three, for example, before retiring at night, let him make sure on waking in the morning that he knows those three. If he can master six, let him make sure that he knows those six, and proceed in like manner until he has thoroughly learned all.

Manifestly, simple memorizing of the different laws and words is not sufficient. Each must be accurately restated in a boy's own language and illustrated by actual happenings in the conduct of his friends and neighbors. Little incidental points which give clear emphasis to the full meanings of the laws should be referred to by the Scoutmaster and linked with the boy's own description. The main purpose, however, must not be clouded or made unattractive by irrelevant moralizing frills. Let a full view of the big principle carry by its own weight, as the boy, through guidance, measures it. A man who persistently obtrudes morals is too insensible of boyish estimates to make a good leader. While a boy is an idealist and permeable with high principles, he is intensely pragmatic, and demands their expression in acts, not words. To him precepts not sustained by examples are repellent.

TENDERFOOT REQUIREMENT NUMBER TWO

The second duty of one who would be a Tenderfoot is to know the composition and history of the national flag and the customary forms of respect due it. Both its history and the forms of respect due it are best taught by selecting a few facts of significant importance

as pegs on which to hang other facts easily associated. For example, we may say there are four distinctive facts in the history of the flag about which all others can be grouped: (1) Origin. (2) Adoption. (3) Significance. (4) Changes. From this point a full description of each can be given. First: The flag was originated by a committee of three men, consisting of General George Washington, Robert Morris, and Colonel George Ross. It was made by Betsy Ross in Philadelphia, and the stars, instead of being arranged in rows as at present, were arranged in the form of a circle. Otherwise its appearance was identical with that of the present American flag. Second: Our flag became national on June 14, 1777, by a vote of Congress. Before that time many flags were officially used in different States. Most of them represented some part of the British Union Jack. Third: The colors used and their arrangement have peculiar significance. Washington said: "We take the stars from heaven and the red from our mother country, separating it by white stripes, thus showing that we have separated from her; and the white stripes shall go down to posterity representing liberty." Also it is important to note that all stars are of equal magnitude and size, indicating that no State is given preference or more recognition than any other. Fourth: The flag has undergone many changes since it was first adopted. At first there was a rule which allowed for a new star and a new stripe for every new State added to the Union. On the 14th of April, 1818, this rule was changed because it was clearly impossible to add a stripe for every new State without spoiling the appearance of the flag. Therefore Congress decided that there should be only thirteen stripes, and that a new star was to be added

for every State. A Scout is expected to know that the new stars are not added on the day the State is admitted to the Union, but on the 4th of July next following, and to know why this is true. He should also know the present number of stars in the flag and the names of the States recently added.

In emphasizing the customary forms of respect due the flag, we may say that there are three which ought always to stand out clearly—First: A Scout should take his hat off when the national flag is passing in review, or, if he is carrying another flag not national, it should be dipped. A Scout should stand whenever the national anthem ("The Star Spangled Banner") is played. Second: Our national flag should be raised at sunrise and lowered at sunset. It should never be allowed to trail on the ground, and should never be flown under another flag. Third: On Memorial Day the national flag should be flown at half-mast in the morning and full mast in the afternoon. A flag is raised to half-mast by first raising it to the top and then lowering it half-way. It is taken from half-mast by first raising it to the top. It may be flown at half-mast on any day in honor of a friend or any soldier or civilian statesman who has died.

If the history and customary forms of respect are thus concisely taught, with supplementary information of not too great detail, any boy of normal intelligence can master his second Tenderfoot requirement, and find pleasure in doing so.

TENDERFOOT REQUIREMENT NUMBER THREE

As a third obligation of this set of requirements, he must tie four of the following knots: square or reef, sheet-bend, bowline, fisherman's, sheep-shank, halter,

clove-hitch, timber-hitch, or two half-hitches. Teaching knot-tying is more difficult than teaching either of the other two requirements, especially for the man who is compelled to learn them from descriptions in a book. The ideal method is to secure an enthusiastic expert, and, with every boy in possession of a medium-size piece of rope, at least three feet long, allow the expert an open field.

Experts, however, are elusive, and have a way of keeping concealed, unless happily discovered during some chance conversation. If the Scoutmaster is unsuccessful in securing the services of such a man, although himself unexperienced in knot-tying, he must take the lead. He must realize that, as a leader and coworker of the Scouts, his position as Scoutmaster is unlike that of a professional teacher. He can make clear to his boys that he too is a beginner, and proposes to learn knot-tying with them. He should let them understand that his pride will not be piqued if any of them prove more apt students than he. In beginning to teach the subject, the Scoutmaster should keep this important fact in mind: every knot must be tied as for practical use. He must remember that besides usefulness a good knot has two essentials: first, it must be one which can be tied rapidly; second, it must be one which can be untied easily. The Scoutmaster should undertake to teach boys to call the various parts of a rope by their right names. Of these they need know only three, the "standing part," the "bight," and the "free end." Except for the second, these parts describe themselves. A "bight" is the loop made by crossing the "free end" over the main or "standing part" of a rope. Each turn or separate stage in making the knot

should be distinguished by a number—as, for example, in the square knot: (1) pass the "free end" over the "standing part"; (2) turn the "free end" back against the opposite "standing," and so on. In this way each boy can follow readily and detect at just what point he needs guidance.

DIRECTIONS FOR TYING THE SQUARE KNOT

The square knot is a good one to use as a "starter." With the "Boys' Manual" or "Diary" open as a guide, and with each hand holding opposite ends of the standing rope, proceed to half-tie an ordinary hard knot by allowing the index finger of the right hand to shove the free end of the rope completely around its standing piece. The free end in the right hand should then be placed parallel to the standing strand in the left. From this position place the remaining free end around through the loop thus created, and the square knot is made. Descriptions of other knots similar to this are given in the "Handbook for Boys."

For practical use every boy ought to know how to tie, as directed, all of the knots required, so that he may be able to tie any four of them when examined. No boy, in tying a knot which he is expected to know, should be given more than twenty seconds to complete it.

As a help in arousing interest in knot-tying, a display board, with knots well tied, mounted and labelled, and placed in a conspicuous section of the troop headquarters, is always desirable.

SECOND CLASS REQUIREMENTS

Requirements one and nine of the Second Class need little explanation. The *first* which imposes the neces-

sity of being a Tenderfoot one month before becoming Second Class, is made to give a boy opportunity to work with his fellows in practicing the requirements, no matter what previous knowledge he may have had, and in learning to fulfil obligations of his oath and law under the observation of his Scoutmaster. The *ninth* requirement calls for evidence of a Scout's thrift in the form of earning for himself and depositing in a public bank sufficient money to show that he can earn and save.

TEACHING FIRST AID

Test Number Two includes elementary first aid and bandaging. "Know," it specifies, "the general directions for first aid for injuries: know treatment for fainting, shock, fractures, bruises, sprains, injuries in which the skin is broken, burns, and scalds; and demonstrate how to carry the injured, the use of the triangular and roller bandages and tourniquet." To assist in giving this first-aid instruction, every Scoutmaster should secure the services of a local physician. As a supplement to the physician's help, he can get no better information than that contained in the first-aid book of the American Red Cross Society, a standard text-book for such study. Instructions there given should be carefully followed and emphasis laid on the fact that this information is to be used both in preparation for first-aid practice and in rendering first aid. Impressions gained by tactile practice quickly become permanent, and confidence and dexterity are the inevitable results. All the more necessary is it, therefore, that each stage be thoroughly understood, and each impression reinforced by fictitious emergencies. Frequent performance with the oversight of a

physician is the best sort of training for any Scout. Whenever instruction is given, the most practical form should be adopted and imaginary situations encountered. Bandaging with a free use of handkerchiefs and emergency resuscitation add to practical ability.

Obviously, nothing in this requirement warrants the cultivation of young quacks. The training simply should emphasize the value of the Scout motto—"Be Prepared"—and the necessity of practicing beforehand in order to meet any situation where cool-headedness and practical knowledge are required.

METHODS FOR TEACHING SIGNALLING

Elementary signalling, calling for knowledge of the Semaphore or the International Morse alphabet, is the *third test* of a Second Class Scout. Signalling should be approached as one would approach any subject which evidently requires a special kind of industry. One might say to his boys: "The thing looks difficult. Perhaps it is as difficult as it looks; but I know one way of mastering it and, unless you know a better, I propose that we try my way." Then emphasize the need of thoroughness and go ahead. Two methods are suggested that apply almost equally well to any code: (1) Either create specialists among the Scouts who will instruct the others, or (2) see that all the boys learn the code by rote, inside out as well as forward and backward, and later can fit the motions to their respective letters.

Of these two methods, the former is easier and generally more effective. Select from each patrol one of the most ambitious (not in every case the most advanced) Scouts as instructor in signalling. Give these boys one week in which to master the code chosen and

to report back for duty. At the time appointed for instruction let each "specialist," with the members of his patrol as pupils, proceed to teach what he has learned. Those learning should, either with a book or with flags in hand, critically observe and follow directions except when they detect mistakes. After this manner each troop can practice and gradually master the technic. For gaining rapidity and thoroughness of progress, competition between patrols will add zest to the effort and ultimately develop some really first-class signallers.

If the second method is followed, the code may be learned by study at home or by blackboard or paper spelling at the troop headquarters or during the setting-up exercises. In both cases conventional signs, as well as letters and numerals, should be thoroughly learned.

As the most serviceable in long-distance signalling, International Morse (or Continental, as it is also called) should be given preference. In this, as in all codes, uniformity of practice is required. The accepted rules governing International Morse signalling are these: There is one correct position and three motions. Position is taken with the flag or other signalling appliance held vertically, the signalman facing squarely toward the station with which he wishes to communicate. First motion, the flag is waved to the right of the sender, embracing an arc of ninety degrees, starting from position and returning. This is the dot (.) represented in the code. The second motion is similar except that it is sent to the left of the sender. This is the dash (—) given in the code. At third motion, or "front," the flag is lowered from a vertical position above the head to the ground directly in front of the body. This signifies a break. One "front" marks the end of a word,

two "fronts" the end of a sentence, and three "fronts" the end of a message. A pause should be made after each letter and also after "front," so that motions may not be confused. If a sender discovers that he has made an error, he should send "A A front," and begin from the last letter correctly sent.

Requirement Number Four, in which a Scout is called upon to track half a mile in twenty-five minutes, or, if in town, describe satisfactorily the contents of one store window out of four observed for one minute each, is made clear in the "Scoutmaster's Manual." The desirability of tracking in the country and using tracking irons, however, should be emphasized, since by this means a Scout gets out into the open and has an especially attractive opportunity to make use of and develop his powers of observation. Careful scrutiny is necessary in discovering tracks, especially when they have been made as they should be, over a broken country where constant vigilance on the part of the Scout is required. The part of this Requirement Number Four calling for the observation of a store window is very valuable and should be used when possible along with the tracking. Employed as a game, this can be made instructive and fascinating.

Number Five.—The "Scout's Pace," in which a Scout is required to go a mile in twelve minutes, not more and not less, alternately running and walking about fifty steps, is valuable for training a boy to govern his speed in walking a long distance and for teaching accuracy in estimating time and distance. The measure of the pace is intended to indicate about what the relation between natural and extra-rapid progress should be.

Number Six calls for proper use of knife and hatchet.

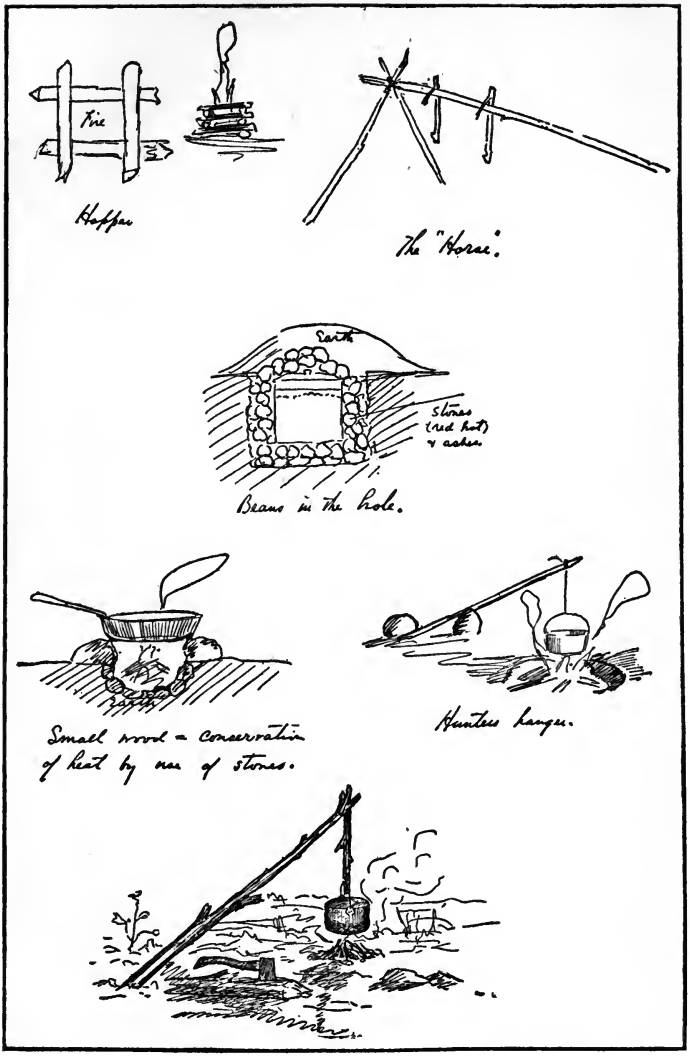
This also is clearly explained in the "Scoutmaster's Manual." Every Scout ought to know how to handle and care for instruments so generally useful in camp as knife and hatchet, and if frequent field outings are possible and inspection of equipment is a part of those outings, this requirement ought to demonstrate its own value and be used without difficulty.

DIFFERENT KINDS OF CAMP-FIRES

Number Seven.—Prove ability to build a fire in the open, using not more than two matches. Of fires possible of being built and used in the open there are many different types which a boy should know about. The three most generally accepted as standard are the hunter's fire, the trapper's fire, and the Indian's fire described in Horace Kephart's book on "Camping and Woodcraft." Besides these, there are the miner's fire, the gypsy fire, the cowboy fire, the gas-pipe fire, and the trench and sheet-iron fire. These are accurately described by the accompanying diagrams, and should be employed according to the material which is available for construction.

TEACHING HOW TO BUILD A FIRE

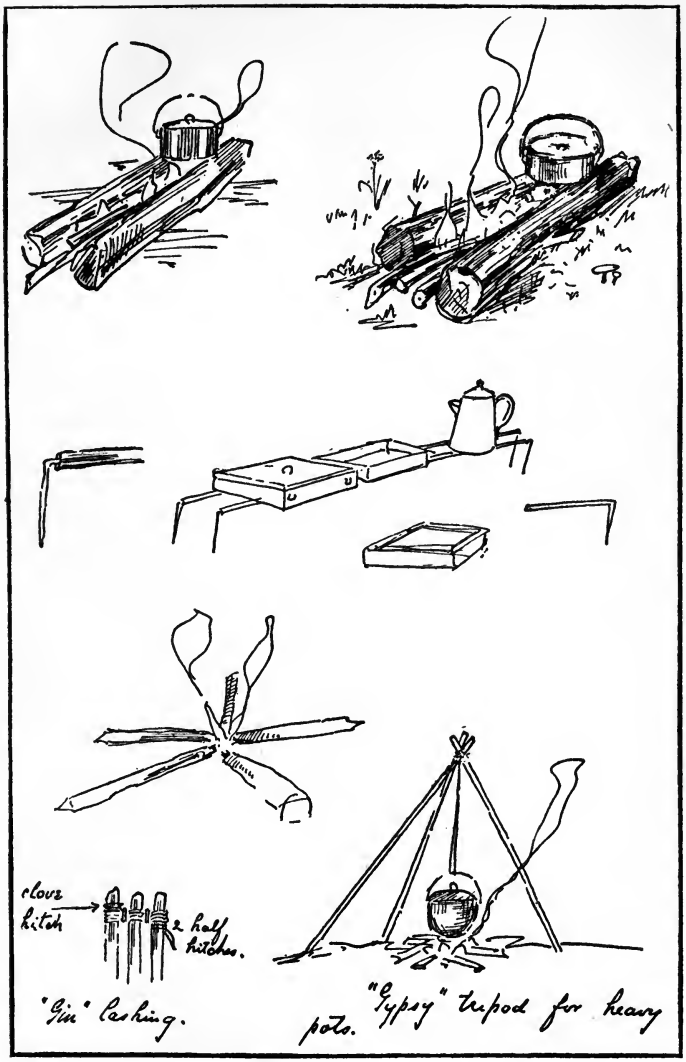
As a method of giving instruction in fire-building the following is a suggestion: First, allow the boy to lay his material in his own way and light it. Then, after commending him for anything he may have done properly, show him his mistakes. Let him then begin anew and teach him to proceed carefully, first by selecting and arranging small dry twigs and grass, then shavings, small branches, and sticks. Make the boy realize the



Practical Fires for Field Cooking

necessity of always carefully observing the character of the immediate region in which he is planning to build his fire. Emphasize the importance of considering whether the inflammable material about is extra dry, and whether the strength and direction of whatever wind may blow make it wise for him to build his fire in the location selected.

If the boy can be taught the different kinds of campfires possible, and the use of each, as well as how to cook with coals or a small blaze and confine both to sufficiently narrow limits, so that he may cook and not be cooked, he will be spared the experience which befell some "green campers" in "Roughing It with Boys." While the leader went off to attend to other duties in setting up camp he left the boys to build the fire and make griddle-cakes. On returning, he found that the boys had dug a hole in the ground about fourteen inches deep—round as a saucer, and three feet in diameter. In this they had built a fire and piled on dry wood until they had a mass of coals as high as the hole. "One of the boys had stirred the batter," Mr. Hinckley says, "and with a short-handled frying-pan was trying to cook the cakes over the fire. The fire was so hot that he could hold his pan there for only three or four pulse-beats at a time, and kept going through the performance of thrusting the pan out over the fire, drawing it back quickly, changing hands, and blowing on the burned one to cool it. 'Gracious,' he puffed, the beads of sweat standing out on his forehead and pouring down his red face, 'I didn't know it was' (puff, puff, on the scorched hand) 'such' (puff, puff, again) 'hot work to—guess' (puff) 'I'll burn my hands' (puff, puff) 'off—and—'" Fortunately the leader was



Desirable Fires Where Wood Is Limited

able to come to the rescue at this point before it was too late.

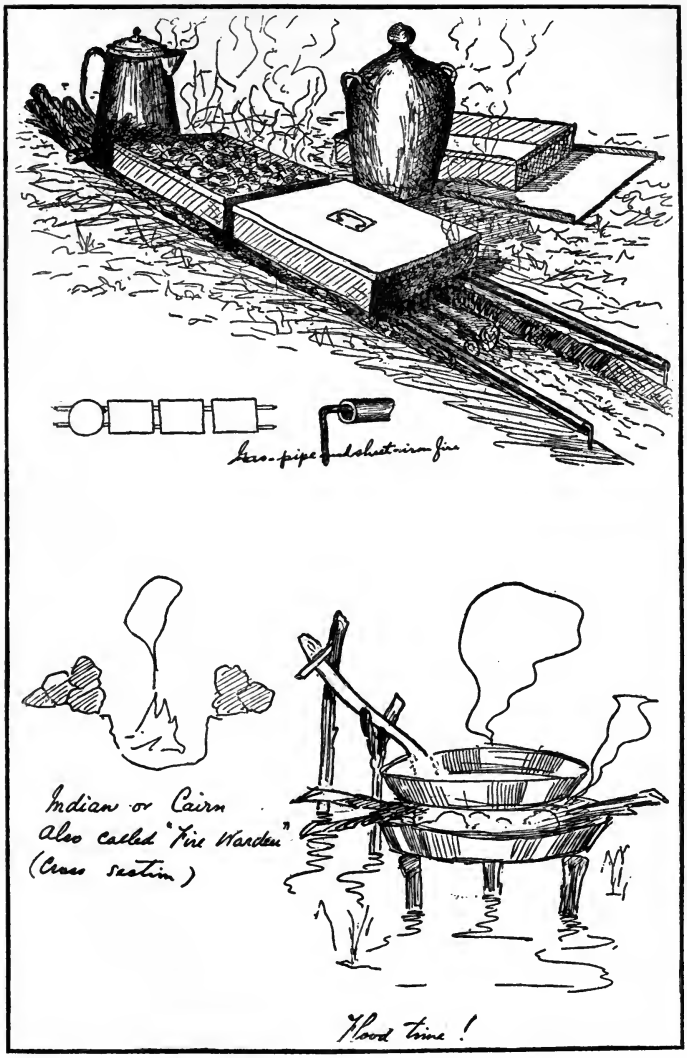
A practice should be made of using dry wood, and thus avoiding unnecessary smoke. Occasionally, however, boys should be required to do outdoor cooking after a heavy rain, or after long-continued wet weather. They may thus have a practical test of their resourcefulness.

After the fire has served its purpose it should be carefully extinguished and the ground about left in perfect cleanliness.

Number Eight.—The practice in carrying out the eighth Second Class requirement is not everywhere uniform. It is generally understood to mean that a Scout must furnish satisfactory evidence that he can cook a quarter of a pound of solid meat and two potatoes in the open, as directed, with the ordinary kitchen cooking-utensils. At times boys have desired to use frankfurters and sausages instead of *solid* meat. As these are already half-cooked, and are frequently palatable without further effort on the boy's part, use of them makes the test too simple. Besides teaching the boy to cook, this requirement is intended to develop in him habits of cleanliness under trying conditions, as well as cheerfulness and resourcefulness. If a boy can become skilful in the primitive art of caring for himself, and be not one whit more slovenly or ill-tempered, he has achieved an important personal victory.

LEARNING THE POINTS OF THE COMPASS

The last test required of a Second Class Scout is one of memory. He must know the sixteen principal points of the compass. Assistance can be given in the mastery of this by permitting the Scout to make maps or black-



Fires for Several Days' Camp

board diagrams, and to indicate on them all the various compass points from any given direction. It is helpful also to use the game of "Living Compass," in which sixteen boys, each representing one of the cardinal points, lie in supine positions on the floor or ground, with their feet toward the centre, all touching. The Scoutmaster then calls out the different points of the compass, and in response the boy representing that point raises himself to a sufficient height from the ground to be easily seen by all. In this manner, the group becomes familiar with the words, and fixes the relation of the several points to one another.

FIRST CLASS REQUIREMENTS

Many of the requirements for the next higher Scout rank (specifically 2, 3, 5, 6, and 8) continue the subjects which the Second Class Scout has already begun to master. These repetitions, of course, give an opportunity for more intensive study and increased application, and help the boy in obtaining skilful mastery over the subjects. The method of giving instruction would be similar to that previously described for the elementary work.

The *first test*, prescribing ability to swim fifty yards, requires much practice and, unless a boy already knows how to swim, the Scoutmaster should take care that a thoroughly competent instructor be provided to help him. Unless extra precaution is used in this matter, the Scoutmaster will endanger his position with the parents and lay himself open to warranted criticism. Therefore, unless he himself is a competent swimmer, he should secure an expert to give instruction in this requirement.

NO EXCEPTIONS MADE IN AWARDING BADGES WHERE BOYS ARE PHYSICALLY DEFICIENT

If, as is sometimes the case, a boy is physically deficient, either from nervous or organic trouble, he should not, without a physician's consent, be encouraged to become a First Class Scout. In no case should a boy thus incapacitated work upon the sympathies of his leader to remove this requirement and to substitute another for his benefit. If a boy cannot swim, or cannot learn to swim, he is unfortunate, just as a blind boy is unfortunate, and he should not aspire to win a First Class badge. Any other person incapable of fulfilling all the standard obligations is in the same category. This failure in one instance should not discourage a boy from becoming a First Class Scout in every other respect. He must be taught that the ultimate goal of attainment lies not in the mere possession of a simple badge, but in the complete mastery of prescribed subjects. Boys so readily forget this important fact that a Scoutmaster must adroitly and frequently emphasize it.

First Class Requirement Number Four.—"Make a round trip alone (or with another Scout) to a point at least seven miles away (fourteen miles in all), going on foot or rowing a boat, and write a satisfactory account of the trip and things observed," is Requirement Number Four. Not more than two Scouts are permitted to take the trip together, going preferably out into the open country rather than to some point of interest in the town or city. If possible, they should select as a destination a place which, judging from a topographical map, would prove an attractive camp-site, and about which they could report back to the troop, in regard to the ad-

visability or inadvisability of selecting it as a spot for camping purposes. Let them concern themselves about the water-supply; determine the general lay of the land by the use of the compass; decide how and where to place a tent; select a suitable location for building a fire; and make other observations useful and interesting to Scouts of the troop. Encourage them to draw a rough sketch of the site, showing its principal features. If possible, they should make the return trip by a different route. The trip should not be made hurriedly, but plenty of time taken for careful study. The Scouts should take no notes while on the way, but should make careful observations and mental pictures of important objects seen. They may draw a map showing the entire route taken, and make a report clearly outlining the trip. Both the map and the report will serve as evidence that the conditions of the requirement have been fulfilled.

It is important that two precautions be taken before beginning the trip: first, upon no conditions should the boys build a fire unless permission has previously been obtained; and, second, boys in delicate health, or known to have weak hearts, should be given a special physical examination by their own or a troop physician before receiving the Scoutmaster's permission to make the trip.

Map-Making and Map-Reading.—Map-making and map-reading, which Number Seven prescribes, require diligent application. A boy is commonly satisfied with a general rough-sketch notion about a subject, particularly when that subject demands exact knowledge which he little relishes. He is carelessly indifferent about painstaking effort and satisfies himself with a lump impression, if only he can "get by."

Map Making

Reading the Compass

In general, it may be said boys quickly grasp the principles of such work as map-making and assimilate more than is evident. They must, however, learn to use accurately what they absorb, and to do so they need definite knowledge as to how to proceed. For this work every troop should possess a topographical map, such as those made by the United States Geological Survey, on which are indicated important roads, trolley-lines, landmarks, and principal elevations. With this as a working guide, a boy may easily master the requirements of map-reading and map-making if he observe the following:

First, a Scout should understand how to orient the map, *i. e.*, turn it so that the north side of the map is north, and so that every line on the map is exactly parallel to its corresponding line on the ground. This is done either by use of the compass or by objects shown on the map. He should know how to use the scale correctly and understand how to estimate the rate of grade from the spacing of the contour lines, as well as how to recognize summits, ridge lines, valley lines, etc., from the shape of the contours.

Second, in making a topographical map, let him take into the field his paper fastened upon a plane-table. If the positions of any two known points are placed on the map at the correct distance apart, then the positions of other points may be found from these. Before this can be done the map must be taken to the first point and oriented. Lines may then be drawn from this point in the direction of any hills or other points it is desired to locate. The map is next taken to the second point, and the same process repeated. The intersection of a pair of corresponding lines from the two instrument

stations gives the location of the hill or other point to be located. Highways are usually drawn in with the help of a small plane-table, having a compass attached to it. The plane-table is oriented in accordance with the compass at each position, and the distances are taken by counting the revolutions of a carriage-wheel. In this way, "traverses" are run along all of the roads. This little map is then transferred to the larger plane-table sheet. The heights of the hills and of the lakes are sometimes determined by the aneroid barometer, and sometimes by other more accurate methods. After all this information is on the map the contours are sketched to represent the shape of the ground in such a way as to be consistent with the known elevations, the streams, and the ponds.

Judging the distance, size, number, height, and weight of various objects within twenty-five per cent is the *next* requirement, and one demanding serious attention. Unless it be intelligence multiplied by practice, there is no formula available for teaching a boy this.

The purpose of such a requirement is not to encourage guessing, but to train the eye intelligently to be able to make distinctions and comparisons. Such a test is of real value in developing a boy's interest in his surroundings and in cultivating accuracy in observation.

Number Ten is admirably described in the "Scoutmaster's Manual." One of the most fruitful methods of arousing a boy's interest in trees and shrubs is to encourage him to mount, for his own use, leaves, twigs, pieces of bark of all familiar and unfamiliar trees in his neighborhood, labelling them and attaching a brief description of their distinctive characteristics. After hav-

ing done this carefully, a boy is sure to be more alert in his travels afield, and to have some accurate knowledge about the most common native trees.

To cultivate an interest in birds and wild animals is not so easy, but this can be done if the Scouts have access to an aviary, a museum, or to attractive bird books, which may be carried with them on their "hikes." Contests of designating birds are useful, and frequently serve to arouse interest where none has existed.

The last section of Requirement Number Ten, calling for a knowledge of at least three constellations and the ability to locate the North Star, should arouse special interest. No exercise is better calculated to quicken imagination and portray the vastness of the universe than a study of the stars. By even the little knowledge required to gain First Class rank, the horizon of a Scout's interest will naturally be expanded. The requirement should be taken seriously, and mastery of it should create interest in other worlds and their movements, in fixed stars and their orbits, and in all the multitude of facts concerning heavenly bodies which are associated with the term "astronomy."

First Class Requirement Number Eleven.—Requirement Number Eleven states that a Scout shall furnish satisfactory evidence that he has put into practice in his daily life the principles of the Scout oath and law. Information acquired and not assimilated by translation into one's own language and conduct can hardly be permanently appropriated, hence the value of this requirement. No methods are needed, except such as will bring the Scoutmaster in touch with the boys' environments and enable him to observe for himself whether or not the spirit of the oath and law is fulfilled. Evidence

that he has lived as a good Scout should be furnished by the Scout's parents or guardian, by his school-teacher, and by his pastor or Sunday-school teacher.

THE LAST FIRST CLASS REQUIREMENT

As a final duty before becoming a First Class Scout, the Second Class Scout must enlist a boy trained by himself in the requirements of a Tenderfoot. In other words, he must not only know the Tenderfoot, Second Class, and First Class requirements himself, but he must be able to teach another and give him his start toward becoming a First Class Scout. The value of this requirement is self-evident. This value, however, is enhanced when the Scoutmaster insists on thoroughness in every detail.

MERIT BADGES

Not to be outdone by our modern colleges, the Boy Scout organization has provided both prescribed and elective branches of study. Tenderfoot, Second Class, and First Class training, no boy who desires to reach advanced standing can escape. Everything in them is fixed, and cannot, except by the authority of the National Council, be altered or set aside. There are, however, the merit-badge subjects, which are optional, and in the selection of which a boy is presumably guided by his natural interests. These are clearly outlined and described in his manual. Wherever possible, it should be the practice of local leaders to bring the boy in touch with experts whose personal interest and enthusiasm in the subjects of their special choice enable them to arouse the interest and enthusiasm of the young amateur. Recently many changes have been made in the merit-

badge requirements, which greatly alter their original form. The object now emphasized is that of general knowledge of a subject based, as far as possible, upon what has been learned by practical experience. While in a few subjects, such as chemistry, architecture, craftsmanship, taxidermy, and plumbing, technical knowledge is required, it is not expected to cover a more thorough knowledge than would be gained by any deeply interested amateur of average intelligence. Effort has been made to emphasize the practical value of merit-badge work, and under wise supervision boys are encouraged to work for badges only because of interest in the subjects they represent. Always the work should be well done, so that a boy's respect for each subject studied is increased rather than diminished.

SUPPLYING INCENTIVES

The art of supplying incentives is one that every leader should study. To evoke interest where apparently none has existed, to arouse sensibilities, to enliven and direct the pursuit of learning is an undertaking of large importance and fraught with many difficulties. In the Boy Scout movement the difficulty is largely overcome by the natural appeal which Scouting makes. Intelligent supervision and leadership still are required. Everything undertaken by a Scoutmaster to arouse interest may properly be grouped under the general head of incentives. The success of his efforts depends upon many conditions. First of all, there is the need of creating a receptive mind. This necessitates having a boy in good physical condition. His home life, of course, can be influenced very little except as a boy can be encouraged to take proper care

of himself at home. But during the time a boy is under the supervision of his Scoutmaster much can be done toward creating a receptive mind, by having the physical conditions of his environment right. Every troop headquarters should have plenty of fresh air, so that an atmosphere of freshness may carry a like atmosphere into the spirit of the instruction. Close, musty air causes depression and dulls the mind. Bad air must be avoided.

An equally important consideration is that of teaching Scouts to sit in the right posture, to stand erect, and to carry themselves well. All this contributes to the sort of preparedness that stimulates attention and interest. The logical concomitant of a receptive mind is the securing of attention. In subjects which a boy is eager to master no effort is required to gain his attention. Here incentive is already supplied. By enlisting his active co-operation in the subject to be mastered, a first step toward holding his attention is taken. If knot-tying happens to be that subject, every boy should have a piece of rope in hand and endeavor to tie the knot, following carefully the instructions given. If botany is the subject, encourage the boy to tell what he already knows (every boy can be expected to have an interest in what he knows), so that a Scoutmaster may begin where the boy leaves off and supplement his information with other information useful in the mastery of the requirement.

Subsequently, give the boy an opportunity to see similar work done by others, and done, as nearly as possible, under the same conditions. For this reason intertroop visiting is valuable and should be encouraged. By means of it boys are enabled to catch a glimpse of

how activities are followed by others and how attractive they become when well performed.

VARIETY IMPORTANT

A second primary requisite after a receptive, attentive mind in maintaining interest in subjects which require repetition is variety. Even the most fascinating subjects can become monotonous; but an alert leader devises new methods of attack and holds attention until mastery of the subject is complete.

Many men drift naturally into the fault of assuming that, because they find particular pleasure or interest in a given activity, their boys should become especially interested in it also. No doubt some value can be gained by boys who throw themselves enthusiastically into any Scout activity offered, but when that one activity is followed to the exclusion of others also attractive, a positive detriment is done.

An adult leader in a well-known organization for boys (not Scouts) recently bemoaning the lack of interest of his boys in their organization, inadvertently stated that their programme of work for the past two years had consisted chiefly of a checker tournament. When questioned, the fact was disclosed that every meeting for two years had been substantially the same, consisting of fifteen minutes of opening exercises, thirty minutes of checkers and fifteen minutes of closing exercises. Needless to say, fondness for group activity in that organization died a quiet death. Its members silently stole away to other groups and other activities where there was life, change, growth, and variety. Boys will submit to hashes and rehashes, provided they find some value in them and provided they do not

become monotonous. Every Scoutmaster should call himself to account frequently—say every two or three months—and ask himself: "Am I leading or am I domineering my group? Am I giving these boys what they want or am I thrusting my likes upon them?" Too many times there are wide distinctions between what a boy wants and what he gets in troop work.

"CHAIN QUIZ"

The danger of creating artificial incentives should be guarded against. Whenever incentives are supplied whose ultimate purpose in the mind of the leader is overshadowed in the boys' minds by the means employed, a Scoutmaster should recognize that he is treading on dangerous ground. Only those incentives which directly emphasize the end in view are worthy. One of the most effective means of gaining all the advantages of attention, sustained interest, and variety is to conduct a "Chain Quiz," in which every member of the troop may participate. In this a Scoutmaster may lead by first describing the method—he may say: "Now we are to have a 'Chain Quiz.' I will begin by asking one of the Scouts a question the answer to which he, because of his rank, is expected to know. If he gives the right answer promptly, he then may become a link in the chain and is entitled to ask some other Scout a question, the answer to which he should know. For instance: I call upon Second Class Scout Fred Jones to stand and indicate north-northwest. If Second Class Scout Jones does so accurately, he then is entitled to call upon First Class Scout Harry Smith to signal a message which he, Jones, may give. If First Class Scout Smith responds successfully, he may ask Tenderfoot

Scout James Thurston to tell the customary forms of respect due the American flag, and so on. If any one questioned fails to respond promptly, he must remain seated and the questioner is given an opportunity to quiz some other victim; so that if Smith calls upon a Tenderfoot Scout, and he is unable to answer the question asked, First Class Scout Smith may call upon First Class Scout Thompson to demonstrate artificial respiration." In like manner, questioning continues until the Scoutmaster chooses to stop it. A great advantage is gained by this exercise in the fact that no one knows where the lightning will strike and consequently every one is alert and interested. It precludes wool-gathering and inattention. It trains all to listen and the one questioned to think while on his feet. Moreover, it has a tendency to encourage freedom in discussion and to dispel bashfulness and the awkward strain of forcing oneself to talk before others. Questioning is also stimulated—both the spirit of questioning and the art of questioning. Open questioning dissolves the oversensitiveness of personal pride and self-consciousness. A sense of perfect freedom and naturalness, both in asking and answering questions, may thus be cultivated. Whenever a boy asks a question, let the Scoutmaster insist that the question be clear, that it does not directly suggest the answer wanted, and that it be of a kind demanding as an answer more than "yes" or "no"; in other words, boys should be encouraged to ask questions that demand thoughtful answers. If questioning thereby becomes an accepted part of the regular programme, boys will feel little diffidence at other times in asking questions, for which they honestly seek an answer. The Scoutmaster, either in asking questions

himself or allowing boys to ask questions, should take the attitude that ignorance is the common heritage of all and that people rid themselves of it only as they gain satisfactory answers to every question that comes before them. Therefore, it stands without need of emphasis that any question arising should be given serious consideration whenever, from its nature, it demands serious treatment.

THE VALUE OF INTELLIGENT QUESTIONING

There are troops in which a boy gets only a maze of bewildered impressions about Scouting and Scout requirements. Nothing is exact or clear in his mind and he dabbles with only scraps of knowledge in his possession. An apathetic condition is thus engendered which destroys the possibility of large benefit. Discontent, a belittled estimate of the value of Scouting, and finally disgust are the natural results of such training. Intelligent questioning is a most effective check against the danger of drifting into such a condition.

With the feeling of ease which questioning cultivates and the spirit of interest and concentration which can easily be supplied through proper incentives, a Scoutmaster should make rapid progress in helping his boys to master their work. The old adage, "Nothing succeeds like success," is by no means an empty platitude when wide-awake boys are under consideration. Every live boy is affected by the whir of success. The very effort that wins achievement cultivates the capacity to successfully discharge more exacting responsibilities, and an energetic boy relishes opportunities to test and exhibit his skill. In contrast to such success as this, there

stand the listless, indefinite endeavor and the mental confusion that result from the effort to assimilate an unorganized mass of information. If the Scoutmaster can, by arousing intelligent interest, bring order into the programme and method of work, he and his boys will secure large benefits.

EFFICIENCY TEST

Another method of stimulating interest and maintaining a high standard of mental alertness as suggested by Mr. Harold P. Page, Scoutmaster of Troop One, Roxbury, Massachusetts, is a test which should be given unannounced, but with a constant degree of regularity, say on an average of once every two or three months. This may be used in connection with the "Chain Quiz." The use of the two plans will serve the Scoutmaster as an infallible barometer of his troop's condition. This "efficiency test" may be given orally, but the Scoutmaster dealing with more than one patrol will find it more satisfactory to hold a written test. Due credit should be given each Scout in any contest which the troop as a whole may be conducting. Points covered by the "Chain Quiz" should, of course, be omitted from this test, its purpose being chiefly to ascertain the extent to which the Scouts are "mentally awake." If written, not over twenty questions should be given, and a time limit should be set for each answer. When all are ready, the first question should be read or written on a blackboard, and when the allotted time for answering it has expired the next question should be given, and so on. In no case should more than one question be read or appear on the board at the same time, as this would defeat the purpose of the test.

The following queries are merely suggested and should be amplified to accord with local needs. These and similar questions have been used by troops with the result that indifference to surrounding civic affairs, public welfare, and Scout requirements has been overcome.

1. Locate the nearest hospital.
2. Who are the national senators from your State?
3. Who and where is the nearest doctor?
4. Where is the nearest fire-alarm box, and how would you operate it?
5. What does the term "morally straight" mean?
6. Locate the nearest telephone.
7. Name the governor and lieutenant-governor of your State.
8. What is the regulation police-telephone call?
9. Name three members of the City Council (or board of selectmen) and the mayor (or chairman of board of selectmen) of your town.
10. Beginning with ordinary Scout, give titles of offices up to that of Commissioner.
11. Define the word "loyal."
12. Name all towns which touch the borders of the town in which you live.
13. Give the sixteen principal points of the compass.
14. Repeat the Scout law.
15. Define the word "reverent."

It is of great importance, especially if the test is written, that not more than twenty minutes should be given.

A DEFINITE PURPOSE FOR EVERY MEETING

A leader must have a clearly defined purpose for every meeting. He must decide what points are especially valuable in the subject-matter at hand and what must be brought out in their discussion; or, if the programme of work consists chiefly of practice and physical activity,

he must have that activity contribute to some definite end. Indefiniteness of purpose is sure to make itself felt and to drive away from the troop those whose interest is vital.

In this connection, remember that some boys have a veritable horror of books and rebel against the tedium of purely verbal or memory exercises. When, however, the relation between verbal and memory exercises approaches reality, as they understand it from their own experiences, both take on new light and interest. The moment a boy begins to find in books and memory exercises an integral relation between them and practical experience, a whole realm of new possibilities is open to him. The Scoutmaster should, therefore, arrange programmes of work so that required reading has some definite relation either to what has preceded or what is to follow in the form of practical training.

Instruction requiring intensive study should not be longer than half an hour. Exception should be made in such subjects as "First Aid," where long-sustained effort does not become tedious. The Scoutmaster should aim to gauge his periods of instruction so that interest will not lag before their close. It is more valuable to leave a subject while the interest in it is intense than to allow it to fizzle out. Stop while the interest is alive and the appetite keen.

A WELL-ORDERED PROGRAMME NECESSARY

If boys are wisely supervised, dormant traits exhibit themselves, new capacities are revealed, and undreamed-of talents are disclosed. Only a well-ordered programme, however, with a clearly defined purpose can secure this advantage. Without it boys even under supervision

have a loafing picnic which quickly loses its attractiveness and becomes repellent. Moreover, it should be remembered that even the best programme cannot be used continuously. It must be changed and varied to include new requirements and new conditions. When one programme has fagged itself out, try another. Always avoid tedious routine. Occasionally some phase of work could be introduced with an extraordinary application, as, for example, an evening of "stunts," arranged by the boys, in which several different requirements could be demonstrated. The dull uniformity that begets monotony is effectively overcome, while the boy's point of view is constantly given first consideration. In all work, however, there should be enough repetition to insure thoroughness. Insist on accuracy first, speed later. Every important requirement should be approached from every conceivable angle, and applied in every possible manner, so that in his experiences as a Scout a boy could meet almost every imaginable emergency. "Practice makes perfect" is a truism only when that practice includes all that enters into perfection. Single, isolated acts, if thoroughly well done, have a valuable effect in developing character, but they are not sufficient preparation for intelligent service in emergencies. The line of cleavage between efficiency and inefficiency often is small, but the fellow who knows how to do a thing thoroughly, and knows that he knows how, is the one whose service is sure to be of the highest quality.

COMPETITION PLUS CO-OPERATION

Deprecate the tendency to glorify tangible, quick returns. In educating a group of boys, a point of especial

Resuscitation—Schaefer Method

importance is to make every boy interested in the conduct and success of his fellows. A boy's interest is proverbially transient and fickle. This interest is made more constant by a wholesome concern in what those about him are doing. Consequently, competition deserves a prominent place as a method of developing thoroughness in the mastery of the Scout requirements. Even that most perplexing weakness, lack of concentration, is offset when a boy is encouraged to be in a state of readiness for competition with his fellows. Incidentally it may be stated, boys vie with one another in the mastery of requirements as naturally as they choose companions. As a means of using competition to its greatest advantage, interpatrol and intertroop contests should be arranged, which give patrol and troop members an opportunity to show their worth and pit their skill against one another. Interpatrol "quizzes," where every unanswered question secures a point for the patrol asking it, and where variety is rarely wanting, emphasize the most important phases of Scouting. The odium that sometimes attaches itself to difficult work can be replaced by keen enjoyment by making attractive the ultimate goal or by introducing an element of rivalry, which brings into play additional motives. Therefore, both intertroop contests and preparation for special demonstrations and events, in which the Scout has an opportunity to show his attainment, emphasize greatly the advantages to be gained and the stage of advancement reached. To the boy with high, animal spirits nothing is better relished than clean, wholesome competition. Co-operation also has its place, and under wise leadership becomes a source of education. Competition and co-operation are indispensable to one another. One with-

out the other is lame. Competition alone becomes sordid and narrowly exclusive. Driven to its logical extremity, it accomplishes nothing but sanction of the invidious practice of thinking about others in terms of comparative analysis. It fosters jealousy and excessive self-centredness. It gloats in the bigness that makes others diminutive, and shatters itself in self-contemplation. In the end the products of competition are repugnant. Training that does not make co-operation attractive is perverse and dangerous. On the other hand, co-operation alone becomes effeminate and colorless. For virility, competition needs the spice of co-operation.

Competition by patrols and troops in preparation for a demonstration which necessitates corporate action, brings into play both values and places them in an attractive and useful relationship. This directing of the interest—namely, the application of Scout requirements in conduct—is fundamental in the development of intellect and powers of initiative and resourcefulness.

WHOLE-HEARTED PLAY

With the lure of a programme of recreation, many are beguiled into thinking that the best results are obtained by frivolous rather than serious application, so long as that application be spontaneous. Inattention and frequent spasmodic vacillation are as detrimental to the value of sport as to the value of work. Boys should be taught to play with all their might. Charles Lamb's disgust, as expressed by Mrs. Battle, of the man who couldn't play whist to win, is shared by every red-blooded boy with grit enough to achieve success, and no man gains a boy's respect by giving him an easy task. Help a boy to play for the fun of it, and to stick to his

play until he wins, or at least until he sees the game to the end. By cultivating sustained interest and the will to do, a boy is greatly helped.

GIVE THE BOYS A CHANCE

A very general weakness among Scoutmasters is to do the talking that the boys themselves should do. For, if a boy learns, as is conceded among educators, by what he endeavors to make clear to others more than by what is lavishly poured into his ears, and if the Scoutmaster is working for the boy's good, not his own, the boy should be given every opportunity to say what he thinks. Scouting is the boy's, not the Scoutmaster's, "party." Let boys give talks on: "What makes a Scout?" "What makes a good troop?" "What are the best kinds of good turns?" "What games are best suited for indoor meetings, and why?" "How much time should be given to instruction at indoor meetings?" "How should a Scoutmaster deal with slackness in a troop?" These and methods of having boys tell impromptu stories which they, or others whom they may appoint, finish, are all useful in cultivating the disposition toward self-expression.

Too many Scoutmasters begin their work with a preconceived notion of what a boy likes. This is frequently disastrous; for while it is necessary for them to have a mind of their own, they should learn by experimenting with wholesome activities what is really most enjoyable, and constantly give opportunity for the practice of the activities which hold the attention of the largest number.

"DON'TS" FOR SCOUTMASTERS

So many blunders have been made by Scoutmasters that it seems desirable to depart a little from the practice set by those who compiled the "Boys' Manual," wherein they studiously avoided any reference to "Don't," and here emphasize a few things that a Scoutmaster should eschew. Since these are common pitfalls, and pitfalls which most men unconsciously approach, they deserve all the emphasis that can be given.

First.—Don't keep harping on the virtues of a Scout or talking at length about the significance of a Scout's oath, unless every remark is accompanied with a sane suggestion for doing in practice what the ideal calls for. Don't attempt to preach anything not founded upon what you conscientiously believe.

Second.—Avoid the evil of becoming a lecturer or a pedagogue, in the modern sense of that word.

Third.—Refrain from doling out assignments of required reading as a schoolmaster does who is anxious to rid himself of his class.

Fourth.—Don't allow meetings to drag. They should open and close on time.

Fifth.—Don't fail to put a premium on progress, and to teach Scouts to help themselves as well as others.

Sixth.—Don't allow slovenliness. Every Scoutmaster should insist on punctual obedience to orders and should be punctual himself. Scouts should salute an officer, and use the word "Sir" when addressing or being addressed by a Scoutmaster. An order given in brief should be repeated verbatim before the Scout leaves to execute it. Others should be repeated in substance. After the task is completed, the Scout should return and

make a clear, concise report of his conduct, telling whether or not the task was successfully accomplished and, if so, saying: "Sir, your order that I perform such and such a duty is executed."

Seventh.—Don't fail to keep your promises to boys. Whenever a Scoutmaster makes a promise to a boy, he should fulfil his obligations just as boys are expected to fulfil theirs. If any distinction is made, the Scoutmaster should perform his duties with more thoroughness, in order to set for his Scouts the proper example.

Eighth.—Don't let the mischievous chap feel that his mischief is bad. Let him see how his energy can better be applied in more useful directions, but give him plenty of opportunity to rid himself of surplus energy.

Ninth.—Don't become a fossil. Above all things else, a Scoutmaster should keep the novelty and romance of the movement fresh and should emphasize the attractiveness of living up to the Scout's honor and the Scout's motto.

A Scoutmaster may luckily find that much which to him appeared "dry bones" will take on new significance and interest because of the interest aroused among his boys. A cardinal virtue of Scouting is its appeal to the Scout. Whether the leadership is good or poor, boys once imbued with the spirit of Scouting, and with a sense of their own responsibilities, are slow to give up. In many places, where leaders have disappeared altogether, a few dauntless boys have kept the fire of enthusiasm alive and have done for themselves, for a brief time at least, what no one else better equipped could do. This being a fact, every Scoutmaster should constantly keep before his boys, especially the patrol leaders, their responsibilities, and hold himself in the background,

rendering assistance only when it is called for and when, without it, harmful results would ensue.

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V

EDUCATION THROUGH RECREATION

THE AIM OF EDUCATION

THE aim of education may be looked upon, broadly, as preparation for social efficiency. The individual is prepared to live the best kind of life only after he has achieved skill in adapting himself to the conditions—both material and spiritual—under which he is to live. Unless he can adjust himself to his surroundings he cannot be efficient. The aim of education must be consistent with not only a boy's inherited capacities for development but also the facts that go to make up his environment. Culture, as an educational aim, needs to be supplemented by usefulness. The pertinent question is not merely what kind of a person is this individual who is educated—it is also, what can he do under present conditions?

The idea of usefulness, however, needs to be further defined. An individual may be useful in many ways. Nearly every person can do something, is of some use. What is the standard by which efficiency or usefulness is to be rated? The highest values in human life and conduct are those that are moral and religious. The term social, in its broadest use, includes both of these. An individual becomes moral when he learns how to take other individuals into account. He is religious when he learns how to take God into account. Both

of these achievements are intensely social. They are absolutely dependent upon a physical and an intellectual foundation. But mere physical and intellectual efficiency are capable of becoming socially harmful. They serve their highest functions when their training is undertaken with a view to the making of contributions to the welfare of others or adjustment to those higher social ideals which are found in morals and religion. A boy must learn to understand his own powers from the standpoint of their moral and religious value. He should become sensitively aware of his entire social environment and achieve skill in adapting himself to it.

If social efficiency, thus morally and religiously interpreted, is, in general, the aim of education, then society is responsible for the task of providing boys with those experiences which, with least cost, will lead to this end. It is not primarily what pleasure will this proposed plan for recreation bring.[1] Nor how will it contribute to the boy's harmonious or symmetrical development. Nor what effect will it have upon his bread-winning capacity. The true test is: will it ultimately contribute to the benefit of society and to the establishment of close and intelligent social bonds between him and God? He must not be a drag on society or on God. He must interfere as little as possible with the constructive efforts of both finite persons and the Infinite One. He must be productive—making his own contribution to the advancement of the kingdom of God.

MORAL EDUCATION

Society demands that the boy acquire ability to conform to the moral law in his social relations. Charles

[1] See Bagley, "The Educative Process."

A. McMurray has pointed out that "moral enlightenment and growth toward conduct are subject to the same laws as other forms of mental culture." It is under the guidance of instructors that the boy should learn how to put his moral ideas into moral practice and conduct. But society is also coming to see that a boy needs "divine grace" in order thus to become virtuous. A motive must be supplied, and a source of strength also, which will help him to see the moral idea clearly and to hold it in mind to the exclusion of other and inferior notions of conduct. This religious basis of moral behavior is as subject to laws of development as is mental culture. It may come into his possession as a result of educational experiences. Therefore society must assume the responsibility of giving him those experiences that will lead to both moral and religious culture as well as physical and mental development. The practical problem is to find an educational programme that is as comprehensive as is this aim. What kinds of activities must there be provided in order that physical perfection may characterize every stage of growth, that mental development may be normal, and that, on the basis of these, the ideal of social efficiency may be reached? The answer to this question raises many others concerning the correlation of all those institutions, such as the home, public school, Sunday-school, church, and public library, that in any way direct the activities of boys. But it requires also a serious consideration of the educational value of recreation and its suitability for such ends. Can a boy's recreation be so guided as to contribute to his ultimate social efficiency?

WHAT IS RECREATION?

The term recreation is used instead of play, because, in its broadest meaning, it more nearly describes Scouting. All suitable recreation includes play but adds to it an intelligent purpose. Recreation is more than mere relief from toil or change of occupation. Its value is positive and should be comprehensive. It should counteract the influences of an artificial environment. Its types of activity are determined with a view to the realization and enrichment of the whole range of boy instincts as well as the furnishing of relief to a few that are in frequent or constant use. Not all play has sufficient recreational and fundamentally educative value.

The distinguishing characteristic of recreation as contrasted with the other types of activity is the presence of or the utilization of a new and wider range of instincts. This results in the presence of pleasurable emotions which are more intense and varied than are usually found in work. "Pleasure," says Doctor G. S. Hall, "is always in direct proportion to the directness and force of the current of heredity." The immediate aim in recreation is to provide suitable opportunities for the expression of these inborn impulses and emotions. If one system of innate forces has been in use during the work or study period, a play programme should be provided which would not involve them particularly but which would give to the others suitable opportunities for expression.

All play should contain this recreational value. Mere aimless activity is in danger of becoming educationally deficient and hence wasteful. Not that a serious practical motive should consciously dominate all play. But

rather—play should in every case be so supervised that it will yield the highest recreational results. Merely promiscuous, haphazard, aimless play in an uncontrolled environment, the mere exuberance of surplus energy, will yield less pleasure and profit than play that is well directed. The boy who loafs on a street-corner—following out the random play suggestions of others who, like himself, have nothing to do—finds less real enjoyment than does the Scout whose play is so planned as to involve a definite group of instincts and interests. It is not always true that the things that are done with the least effort are the best types of recreation. It is when pastime activities are put to some intelligent use that they may become most pleasurable and educationally most valuable.

THE NEED OF RECREATION

The normal boy of Scout age has a supply of physical and mental energy which is more varied and abundant than that which is needed in his ordinary home, school, and church life. There are muscles, nerve-centres, impulses, and dispositions which are not required in his programme of work, feeding, and sleep. Unless activities of a wider range than those of school and home duties are provided, much of his equipment for activity will remain unused. That means that his development will be limited. For development depends upon use. The fact that work is becoming more and more highly specialized means that a smaller and smaller fraction of the boy's capacity for work will be used when he comes to maturity. The modern industrial and commercial tendencies are preventing an increasingly large portion of one's equipment for activity from

being developed or realized. Hence the period of general preparation for such intense forms of work should be as broad, as inclusive, as possible.

The mass movements of American population away from the rural sections and into the cities, the widespread introduction of mechanical devices for the saving of labor both on the farm and in the city, the introduction of modern conveniences into every phase of life, the labor laws that keep children out of the shops and factories—in other words, the absence of the woodpile, the vegetable-garden, the carpet-beater, the family cow, and the churn—all are forcing upon those who are responsible for the physical welfare of the next generation the practical problem of providing suitable and adequate forms of recreation. One of the great reasons for the popularity of the Scout movement and of the Playground Association is the fact that the age of steam and electricity, of family hotels and apartment-houses, has been reached.

Because of these facts the increasingly great importance of recreation is coming to be appreciated. Under present-day conditions boys are absolutely dependent upon it for religious, moral, and intellectual development, as well as for physical growth. For a well-rounded development boys must have opportunities for types of activity that, under present conditions, can be supplied only in a supervised programme of recreation. The highly specialized programme of work must be accompanied by a highly varied and intensely interesting programme of play. The greater the strain put upon one small set of muscles the more carefully adjusted should be the programme of relaxation and recreation.

A popular and nation-wide recognition of the educative value of recreation is necessary in order to prevent further encroachments of the public school upon the time and strength of the boys and girls of our country. The public-school system of education seems to have been built up without proper regard for the duties required by the home and the Sunday-school. Its study programme makes use of but a small fraction of that human "raw material" out of which the highest type of citizenship is made. With the highly specialized programme of study, which in some communities practically dominates not only the relatively long school hours but also evenings and in many instances even Sundays, there has been given no adequate opportunity for moral and religious education. Proper physical relaxation and recuperation have likewise been interfered with. The result has been that a wave of immorality and of irreligion has swept through our high schools, making them in some instances rival the conditions in ancient Sodom or Babylon.

The fact is that the normal play life of the boys and girls has been interfered with. In all the former centuries "the child had no considerable occupation except play, and it is only within a hundred years or so that study has been the work of most children." The time and energy that should be given to recreation have been requisitioned by the school-teacher. The false notion seems to have been gaining ground that the only reliable methods of education are those which require application to books, laboratories, and artificially conducted play programmes. The value of an education has not been overestimated but the methods adopted have failed to recognize the important function of

recreation. The cry of the crammed as well as the cry of the cramped is being heard in the land.

In almost every instance of well-supervised play there is involved a co-ordination of muscular activity, a self-control, a mental alertness, and a social or moral sensitiveness that are not required in as intense form in other types of experience. This means that, through recreation, the boy is coming into possession of a larger portion of his natural endowment. He is becoming socially efficient. This larger self-realization is a vitally educative process. A suitable play programme furnishes conditions that stimulate self-discovery, self-control, self-realization. It utilizes a wide range of motives, instincts, and spontaneous interests that do not appear in ordinary conduct. Thus personal development is filled out; life becomes more nearly symmetrical.

SUITABLE FORMS OF RECREATION

The true principles of recreation for a given group of boys can be discovered only by a study of their needs of and capacities for play. The instincts that characterize boys in early adolescence furnish the key to the types of activity that should be provided. This means that the recreation programme should reproduce, as nearly as possible, the original conditions under which human life was lived and that the simple, primitive types of activity, be provided. Instincts have been called the habits of the race. It is because for so many centuries human activity consisted largely in running, weaving, building fires, throwing, pursuing, the keen observation of moving things, tilling the soil, tanning skins, making caves and wigwams, setting snares and other types of primitive activity that human instincts

are what they are. Tendencies to act in these ways have become fastened upon the human stock. The activities that have been necessary in order that man might exist in an environment composed of water, of fire, of air, of soil, of vegetation, and of animal life other than his own, have resulted in there being established in him those innate tendencies which must reappear in his present-day recreation.

"The lure of the out-of-doors" consists, in part, in the fact that nature suggests those activities that are done with the least nervous friction. The natural human life is lived near to the elements of nature. The nervous system has not yet become adjusted to the noises of the city, such as the street-car, the automobile horn, the rattle of the wagon-wheel on the pavement, and the hum of the factory. These have not been permanent elements in the environment of the race for a sufficiently long time. The most immediate and spontaneous responses of a boy are made to impressions that come from the primitive or elementary conditions. It is because the Indian and the frontiersman live close to nature that they symbolize the types of activity that utilize the greatest number of adolescent instincts.

The Indian lives a simple life. He drinks cold water from a mountain stream. He understands how to care for himself and his family without the accessories upon which the white man depends. His food is simple and it satisfies a natural appetite. His habits of life are not controlled by a passion for hoarding up vast sums of money. He knows nothing of the nervous strain that results from the economic and social standards of his white brother. When his immediate wants are satisfied he is content. His power of endurance, physical

hardihood, and steady nerve in a crisis result from a life lived close to nature. Child of the forest, he loves the tall, arching trees. In a spirit of wonder he looks up to the majestic Milky Way and sees there the souls of his departed friends as they journey toward the happy, far-off hunting-grounds. An Indian is reverent, for he is *en rapport* with the majestic handiwork of the Great Spirit. It is not strange that, with bronze face, athletic physique, resourcefulness, fidelity to a simple moral code, and with a cultivated sense of the sublime, the North American Indian and his first cousin, the North American pioneer, symbolize to the adventurous, imaginative boy all that is alluring in an ideal programme of recreation.

"In this wild life of the savage there were certain activities that were almost universal. It was necessary to pursue and capture his game, to find it while it was in hiding, to strike it down with stick or stone, or to shoot it with bow and arrow. Often he had to climb trees, to vault over obstacles, or to leap across brooks. At other times he himself was the hunted, and he had to flee or to hide from the pursuer or to defend himself with such means as lay at hand. These were universal activities of savage man throughout the long days of unrecorded history, and it is these same activities that survive in the play of the child." (Curtis, "Education Through Play," p. 5.)

THE TRUE NATURE OF SCOUTING

There are many features of Scouting that are so similar to the experiences of the Indian or frontiersman that they make a powerful appeal to a boy's imagination—especially if he is familiar with the splendid stories that have pictured that thrilling type of life. The

instinct of imitation becomes, for a time, the dominating force, and the members of the troop reproduce the picturesque Indian dance around the camp-fire, or the making ready for a night spent in the open. If there are no real bears or deer to pursue, one boy impersonates the frightened wild beast. His tracks are made and a thrill of real adventure sends his pursuers in hot chase after him. With an increasing sense of wonder, he also looks at the Milky Way or studies the constellations, and they help him to appreciate the Infinite Father. Perhaps in the fading glow of the camp-fire he listens to a story of heroism that purifies his own ambitions. Thus latent moral forces are released. The boy discovers a new self. He comes back to his task in home or school with a new sense of power. He is more receptive toward and appreciative of moral and religious truth. Educative processes of the highest order have been going on within him.

While it is true that these simple, primitive types of life lived close to nature are fundamental in Scouting, there are other facts that determine the range of the Scout programme. Since the time of savagery, science has done much to enlarge the world in which man lives. There are aids to observation, discovery, and adventure which have pushed back the borders of the modern boy's universe. The lure of the natural sciences is second only to that of the natural world known to the savage. Chemistry, electricity, botany, physics are all full of interesting possible discoveries. They furnish fields of real adventure. Their appeal to a boy's instincts is almost as direct and powerful as is that of the hike or the summer camp. If the instincts and spontaneous interests can be conserved in the boy's investigation of the

sciences, the recreational values are evident. Scientific investigation properly conducted can become an aid to moral and religious development.

SOCIAL ASPECTS OF RECREATION

The full range of those human instincts that should appear in play activities is not accounted for by an exhaustive study of man's relation to nature. The normal human being avoids isolation from others of his kind. He is social. He is naturally ready to co-operate with others even in the most primitive types of group activity. The primary social unit is the family. As the curtain of human history rises it reveals families already gathered together into tribes. The virility of the social impulses and sentiments is seen in the fact that solitary confinement is looked upon as a most severe form of punishment. Some minds become unbalanced when forced to live apart from others.

It is during early and middle adolescence that the social instincts mature. This is the time of greatest social sensitiveness. Without the experiences which the group furnishes there can be no comprehensive and rational programme of recreation for boys of Scout age.

THE DANGERS IN ELABORATE EQUIPMENT

It is when there is this intelligent appreciation of the positive religious, moral, intellectual, and physical values in such simple types of recreation that the dangers of elaborate play equipment are seen. If the purpose of play is simply preventive, and its greatest value is in its power to keep boys from doing things that are worse than playing checkers, pool, crokinole, billiards, and ping-pong, then there might be some justification of a

Work While They Work

Play While They Play

large expenditure of money in equipping elaborate game-rooms and gymnasiums. But, generally speaking, games, at best, are but imitations of those situations in which originally the systems of human instincts were built up. The real game of hide-and-seek is when one party in the game is a beaver, or a rabbit, or a woodchuck, or a brook-trout. When it is at all possible boys should play the real rather than the artificial game.

Gymnasiums and game-rooms furnish, for the most part, artificial forms of recreation. The motions involved in the pulley-weights, for example, have never been required in those forms of human activity that have given rise to the present physical and mental organization of man. Such motions "are uninteresting and soon become a bore. . . . They are physical exercises, but man has never before had physical exercise. He has sought to accomplish certain results, and both physical and mental exercise have been incidental to accomplishment. Gymnastics are mostly indoors, where the air is not the best, and so far as they are done at word of command the strain of voluntary attention is nearly or quite as great as that of the classroom." (Curtis, "Education Through Play," p. 20.)

THE MORAL VALUE OF SUITABLE RECREATION

The ordinary life of multitudes of boys as lived in the American city or village does not quicken and utilize to any marked degree those elementary forces such as the instincts of self-preservation, imitation, play, curiosity, loyalty to a leader or a group, reverence, and constructiveness. As a result, the boy's emotional life is not normally developed. He fears nothing, hates nothing, resists nothing, wonders at nothing. His love is

never strong enough to break through the restrictions of artificial social conventions. So many things are already provided that the value of resourcefulness is not appreciated. There is not developed that originality or those marks of individuality and independence that are necessary to improve existing social institutions and customs. This spirit of acquiescence to existing conditions, so deep-seated in the lives of the present generation, is one great reason why society is unable to slough off the gigantic social and economic evils of the present time. Types of recreation such as will develop and enrich the elementary emotions of the coming generation of citizens are greatly needed.

One of the beneficial results of adequate and suitable recreational experiences is the fact that a resulting spirit of buoyancy and optimism becomes a permanent characteristic of the boy's outlook upon life. If the experiences of youth do not permit of the appearance of a large number of instincts in conduct, the result is that the amount of pleasurable feelings is below the normal and a spirit of gloom settles down over the mind. Where work or drudgery is excessive, the eyes lose their brightness, the facial expression becomes dull and heavy, and, what is more serious, the spirit is broken and the dark side of life becomes more apparent. The capacity for relaxation is not developed. Consequently, there is no fresh start or new point of view that is possible. The constant and unvaried strain results in premature exhaustion or discouragement. The old Hebrew proverb, "A cheerful heart is a good medicine; but a broken spirit drieth up the bones" (Proverbs 17 : 22), is psychologically true.

Human nature is "keyed" to receive pleasure. It is

one of the teachings of biology that, when contact with environment results in pleasurable feelings, growth and expansion are facilitated. Pain causes recoil. It is because there has been an excess of pleasure over pain that the evolution of the race has been made possible. What is true of the human race, in this respect, is true of the individual. Every developing child should have an excess of pleasure; that is, should have frequent opportunities to act in those ways which require the presence of instinctive impulses and emotions. Play has educational value in that it helps the boy to develop, and to come into possession of those latent abilities and natural aptitudes which constitute the larger and stronger life. Suitable play results in the furtherance of life, for it quickens the instincts, multiplies the interests, enriches the most valuable emotions, and thus puts the boy in possession of his larger self.

THE RELIGIOUS VALUE OF SUITABLE RECREATION

It is easier for such a boy to believe in God than for one whose experiences yield an excess of pain. The Christian conception of God as the heavenly Father, who watches over and cares for his children, who made the world and saw that it was good, whose supreme self-revelation is contained in a message of "Good News," seems more appropriate and true to the one who is an optimist. In his study of "The Psychology of the Religious Life" (p. 97), Stratton says: "If we leave out of account the exhilaration of going beneath the great trees, or of scrambling along cliffs or over snow-capped peaks (to which, let us suppose, the savage is insensible), yet mere sunshine and wind, exercise and appetite, give a spring and confidence of outlook that cannot all be

due to our previous confinement in the city. It would not be at all surprising to find that the savage often has the resilience of the child, and even in religion is only exceptionally a prey to dread." The Scout programme is inherently such that it has religious values especially when applied by a Scoutmaster who is himself religious. Pleasures that arise from close contact with nature easily lead to gratitude toward and reverence for the Creator of nature.

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VI

THE DEVELOPMENT OF LEADERSHIP

LEADERSHIP IN BOY SCOUT TRAINING

THE presence of a common interest which draws people together always demands a leader. When that common interest involves the overcoming of obstacles, strength in leadership is required. In the Boy Scout movement, the common interest is sufficiently strong and comprehensive to demand the attention of all kinds and conditions of boys and men. Obstacles are presented in the form of requirements, to overcome which, effort, sustained interest, and application are involved. Leadership in them is imperative.

For the purpose of Boy Scout training, leadership is a quality which may, to a more or less marked degree, be acquired by all. It is not an elusive, intangible quality that takes its abode in a favored few—were this true it would be outside the realm of Boy Scout training. Leadership involves doing, and because it involves action it is subject to change. It involves the discovery of ways and means, and necessitates that men, figuratively speaking, doff their coats and enter the thick of action. It implies that dynamic forces of personality are set to work in the support of common interests and in the overcoming of common obstacles.

LEADERSHIP AS AN ART SHOULD BE STUDIED

Leadership is a growth by law, not a circumstance in creative artifice. Certain influences produce certain pre-

dictable results, and the strengthening of these should be as much the object of study as are horticulture and agriculture. If effect follows cause as logically in the mental, social, and spiritual worlds as it does in the physical, it is instructive to look at the causes of leadership.

HISTORY SHOWS THREE STAGES OF DEVELOPMENT

Professor Eben Mumford of the University of Chicago has written of the origins of leadership in *The Journal of Sociology*, under dates in 1906 and 1907. Using his discussion as a basis, we may divide leadership roughly into three stages: first, that which arises out of the several lesser forms of association (even among lower animals) wherever a common interest exists; second, that which functions in the expression and direction of interests, whether between individuals or groups of individuals; third, that which is accentuated by the purpose or purposes of the association. These emphasize respectively: first, the nature of leadership; second, the method of leadership; and, third, the field of leadership.

Evidently, from its nature, the tendency to leadership is innate and, like the instinct of grouping, is a socializing force. Like the gregarious instinct too its nature is revealed in its expression. The method employed calls forth response from each individual, co-ordinating and harmonizing that expression with the expression of every other individual in the group. Essentially it is a method of control and, as Professor Mumford has pointed out, "fundamentally one of co-operating and conflicting" control.

"All the activity of leadership constantly tends," he says, "to assume two general forms or directions—the

organized and the organizing. Under the organized phase is included what is meant by social structure—*i. e.*, the social instincts, customs, institutions, and laws, or those activities which have proved successful in attaining social ends and values. By the organizing form or direction is meant the process of adaptation to the new and problematic features entering into the social process."

LEADERSHIP IN ALL FIELDS

In both its organized and organizing phases the field of leadership is evident. Whether in religion, politics, or ordinary social relationships, its operation is essentially the same. We have leadership in the home, in the small-unit group outside the home, and in the various larger groups beyond. From these, in each stage, conduct is shaped and habits formed which prepare for larger and wider social relationships.

"Under the modification and guidance of human reason leadership becomes one of the central innovating and directing forces in all social groups; and, instead of its influence waning in modern society, as is sometimes asserted, the probability is that nowhere in the social series does this function play such an important rôle as in the most highly developed and plastic social groups."

FIRST TYPE SEEN AMONG PRIMITIVE TRIBES

In all the primitive tribal relationships a leader gained recognition by superior physical force, by cunning, or by some grewsome witchery which cast a spell over those about him. In such cases leadership, however, was temporary unless deified, and its qualities, depending solely upon the individual, gradually lost influence with

his decline. Moreover, the range of influence was limited to small family groups, as represented by the totem or distinguishing family marks. Among the American Indians, for example, leadership representing peculiar qualities or acquirements was held during the period in which that acquirement was attractive and forceful. When others more forceful arose its power diminished, and its possessor relinquished the claim of leadership. Hence it became little more than a survival of the fittest, as applied to influence, mostly describable in terms of physical force. This type of leadership represents the first stage.

LEADERSHIP OF SECOND TYPE EXEMPLIFIED

The second type we find admirably depicted in the educational system of the Greeks. Among them it was a proverb that men should eat and drink with superiors and rise feasting. In this maxim we have an epitome of the Greek system of education, and a concise description of the attitude that makes possible the attainment of the second kind of leadership, that "which functions in the expression and direction of interests." But in different parts of Greece the application varied. Between the Spartan and the Athenian there was a great difference.

In Spartan training the aim was to make soldiers who should despise toil and danger, and prefer death to military dishonor. Only so far as the mind was helpful in contributing to this main object was it cultivated. Hence reading and writing were not taught, and the art of rhetoric was despised. On the other hand, the care of the body received special attention. The boy was perfectly trained in running, leaping, wrestling, and

hurling the spear. As a result, the Spartan youth acquired surpassing nimbleness and dexterity, and at the Olympic games bore off the prizes more frequently than the champions from other parts of Greece.

Systematic training in this system began at the age of seven, when the Spartan youth was delivered to the care of the state and his real education was begun. By the state he was committed to the charge of public officers, called "boy-trainers." From the age of twelve on, each boy was required to gather reeds for his bed from the banks of the Eurotas, and to learn to go without underclothing. He must go about, both summer and winter, with his feet bare.

Before all else the Spartan youth was taught to bear pain unflinchingly. Every boy had to undergo a test of endurance by submitting to a whipping before the altar of the goddess Artemis. He who could endure the flogging longest was the hero.

Boys, youths, and men were organized into troops and, by means of gymnastics and various forms of outdoor recreation, were taught to be nimble, cunning, and courageous. At times they were compelled to forage for their food, and if detected were severely punished for having been so unskilful as not to have gotten away safely with their booty. This custom, as well as the fortitude of Spartan youths, is familiar to all through the story of the boy who, having stolen a young fox and concealed it beneath his tunic, allowed the animal to tear out his vitals without his betraying any suffering by the movement of a muscle. This method of education was directed toward making brave, strong, and well-disciplined soldiers, and was carried on outside the home and without its aid.

The Athenian youth, on the other hand, was the product of home and the small-group training. In the nursery the boy was taught the beautiful stories of the national mythology and religion. At about seven he entered school, being led to and from the place of training by an old slave who bore the name of "pedagogue," which in Greek means "a guide or leader of boys," not "a teacher." These group-leaders, or trainers, ranged from the inconspicuous to such men as Socrates (who, it is interesting to note, was an unpaid volunteer), Aristotle, and Plato.

The studies of the Athenian youth, including grammar, music, and gymnastics, aimed to secure a symmetrical development of mind and body alike. Grammar included reading, writing, and arithmetic. Music, which embraced a wide range of mental accomplishments, trained the boy to appreciate the masterpieces of the great poets, to contribute his part to the musical diversions of private entertainment, and to join in the sacred choruses. The exercises in the gymnasium trained him for the Olympic contests and for the sterner, hand-to-hand battles, where so much depended upon personal strength and dexterity.[1]

THE THIRD STAGE IN LEADERSHIP

In the education of both the Spartan and Athenian youths leadership was clearly of the second stage—the kind which plays an important part in moulding and directing the interests of both the individual and the group. In the third stage of leadership, that which is accentuated by the purpose or purposes of the associa-

[1] NOTE: The above is taken from histories of Greece by Bootford, Gilbert, Curtis, Grote, and Allcroft and Mason.

tion, belongs the Boy Scout movement, where emphasis is laid upon the purpose of the association, with its aim of developing sound character and sturdy physiques as its controlling motive. In every case the methods of leadership are affected by the aim of the education or training. The motive or end in view has throughout a direct relation to the methods employed.

WHAT LEADERSHIP INVOLVES

By leadership is not meant skilled proficiency in any one particular art or craft, or even the power to impart these abilities to others. Leadership is the quality that enables a man to accompany others, at the same time showing them the way; or it is the deposit of power which enables a man to attract others to his view and to influence their conduct accordingly. Examples of leaders of this kind are abundant. Conspicuous among them are such men as George Washington, Abraham Lincoln, Robert E. Lee, Booker T. Washington, Karl Marx, Henry George, and John Redmond. A Scoutmaster's leadership, differing perhaps in degree, is of this same kind. To develop leadership in oneself one must understand the qualities that have made such men leaders, and make those qualities one's own.

By some it is held that leaders are born, not made. Doubtless it is nearer the truth to say of the leader what Ben Jonson has said with reference to the poet, that he "is made as well as born." Indeed, as the eloquent orator who, when asked by the timorous yet ambitious young man lacking confidence in his own power of achievement if orators were not born, replied: "Of course, being born is a necessity, but no circumstance of birth or inheritance is proof positive that a certain individual will become

an orator." Under the right influences, and with firm determination, then, what individual may not achieve leadership?

PERSONALITY AND TRAINING THE BASIS OF LEADERSHIP

Leadership naturally relies upon personality and training. Every individual is physically and mentally distinct from others; his personality is determined by the social and spiritual elements of his make-up. This is the foundation of leadership. Personality is the centre from which leadership radiates. It is made up of traits which each, as an individual, possesses, and which determine his relationship to others. The personality of a prospective leader, therefore, must be such as contributes to leadership. Weakness may characterize personality; leadership repudiates weakness. Greed, crabbedness, disloyalty, and all those qualities that repel friendship and confidence, when a part of personality, negative the capacity for leadership. Whereas cheerfulness, optimism, trustworthiness, fortitude, and sincere loyalty accelerate its influences. The man who is cheerful, optimistic, patient, and possessed of a dogged determination to keep good humor uppermost has an asset of immense value to his credit. Qualities like these are not mushroom. They must be sought after, cultivated, and honored, or they are not acquired at all; but when once acquired they become as permanent as anything gained by training and culture.

THE QUALITIES REQUIRED FOR GOOD LEADERSHIP

Leaders of boys should possess sound moral character, a wholesome regard for the interests of others, the capacity to estimate values and place them in profitable re-

lationships, and the dogged persistence begotten of determination. With qualities like these any one, though physically a dwarf, becomes a magnet and is able to draw out the good in others. These form the necessary foundation of leadership.

Sound character is necessary to give a man respect for himself and confidence in others. Without it the whole mental outlook is distorted and treacherously subject to exposure. What, on the one hand, is more inspiring than the conscious ability to look all men in the face and say, as a Scout must: "On my honor, I am doing my level best to live up to this code of morals I have set for myself." And, on the other hand, what more quickly dissipates sincerity and breeds contempt of self than lack of sound character?

A charitable consideration of the rights of others must supplement this. To ignore the common little courtesies due others is to disregard the open channels of approach to their interests and confidence. Ability to detect the needs of others without impertinent personal intrusions into their affairs requires imagination, vision, and sensitive appreciation based on similarity of viewpoint. Moreover, a man must possess broad sympathies which are the natural accompaniment of unswerving confidence in the supremacy of another's better nature.

> "No soul can clearly see
> Another's highest, noblest part,
> Save through the sweet philosophy
> And loving wisdom of the heart."

One can wisely lead and serve only those whom he understands and with whom he sympathizes. Under the

warm influence of sympathy, personality expands, finds nourishment, and grows. Such a quality, therefore, as this regard for the interests of others, is indispensable, and the possession of it wins adherence and enthusiastic support.

Next comes the capacity to estimate values in the abilities of others, and to place them in profitable relationships to each other. This involves experience. It is gained by any one who is sufficiently broad-minded to look for and expect good in others and observant enough to discover capacities when they are revealed. "He who is always suspicious of others," Henry C. Trumbull says, "gives just ground for suspicion of himself. He who is sure that everybody is worse below the surface than above it, thereby speaks out concerning his surface and subsurface characteristics." A good leader overcomes any suspicion of others by a penetrating insight into their better natures.

OTHER VALUABLE QUALITIES

A leader, moreover, is one who sets commonplace experiences in instructive relationships with unusual experiences, and applies ordinary gifts to extraordinary demands. By his resourcefulness he is able to create instruments and instrumentalities valuable to himself and to others. He must be able to look at things in their large significance and to wed himself to their central purpose. Thus, with an outlook larger than himself, he is in a position to win others and influence them. The true leader, of course, does not obtrude his willpower on the lesser power of his associates, but in candor and with true humility and simplicity subordinates personal interest to the large interests of all affected. Con-

ceit and narrowness of vision handicap and disqualify. A true leader does not ignore, repress, or override the wills and the tendencies to self-expression in others. On the contrary, capacity for self-expression in others should be expanded. No leader ever presumes to do for others what they should do for themselves; rather he indicates the way and inspires his followers to do their best. Doing for others pauperizes and depraves; encouragement and guidance strengthen, elevate, and vitalize character.

Manifestly, upon leadership devolves the necessity of harmonizing points of view that clash, or which, because of their narrowness, automatically exclude others equally cogent. To call from experience what is useful and to discharge rubbish; to put two and two together and know the result; to patiently listen and learn; to see clearly the necessary steps of growth in a plan and enable others to see them—these are attributes of a leader. If he is sensible of personal limitations in himself and others, but overcomes handicaps by approaches original, because originally applied, he is sure to make a vital contribution and to secure followers.

Incidentally, it must be remembered that credit must be given wherever credit is due. The ability to recognize merit in subordinates, and gracefully minimize self to normal proportions, as those proportions are measured by a leader's responsibility, is not only necessary but indispensable. So far from forwarding selfish interests a leader must acknowledge his dependence upon the co-operation and willingness of all to do their parts. If this is honestly done, respect is earned and co-operation instinctively given. It is, of course, a deal wiser, in the case of boys, for the leader to treat them not as children

a little older grown, nor as young men, but as boys aspiring to become men and requiring preparation and training. In them the propensity toward leadership should always be kept alive by drawing forth its expression in the practices wherein capacity to lead is known to exist. Thus, if a boy exhibits skill in any particular field, that advantage should, by being put to use, serve to cultivate other capacities which lie dormant and which are indispensable to large influence.

SERVICE, ACTIVITY, AND GROWTH REQUIRED

Not every man who essays leadership finds in it what he at first anticipated. Only those who expect to render service approach a realization of its attractiveness; for leadership involves direct and intelligent service. Furthermore, it implies activity and growth. The possession of patience and good humor may be passive qualities; leadership never. One possesses it only while one uses it; therefore, constant action is involved. True leadership consists in doing with others so that they may learn to do. In other words, leadership is the positive power which enables a man to act in such a way that others may be instructed by his conduct, and act with similar success. It is the centrifugal and centripetal force that impels service and invites guidance in that service.

The possession of the opportunity for leadership is a privilege, and one which is enjoyed only so long as it is not abused. Vision absolved from selfish interests, capacity for self-abnegation, insight into realities, and the ability to interpret what one learns into terms which others can use are the rudiments and essence of power.

THE SCOUTMASTER'S OPPORTUNITY

The Scoutmaster who looks thus upon his opportunity for leadership is sure to influence his boys to emulate his own efforts and achievements, and to indicate to them the true nature of leadership at its best. If every Scoutmaster makes the most of his opportunity, the movement may look for its young leaders not only in the community where intelligence and resourcefulness are characteristic, but also in the impoverished, congested city districts, where often squalor abounds.

TRAINING THE BOY FOR LEADERSHIP

To cultivate leadership in his boys, a Scoutmaster should make clear to them what qualities are necessary for success as a leader. He should let them know how these can be acquired, and show them examples of others who practiced them. Let him also show them the results accomplished. If patience is the virtue extolled, recall for them the experiences of such men as Cyrus W. Field, who gave us the Atlantic cable; if courage, tell them of Toussaint L'Ouverture, the despised black of San Domingo; if trustworthiness, some such tale as the "Message to Garcia." Teach them, in the words of Mark Twain: "If at first you don't succeed, fail, fail again." Let them learn that there is no success without great labor.

When a boy realizes that only by grit, perseverance, and stolid, grim determination can he succeed, he will instinctively look for help in gaining his desired goal to the person who has revealed that truth to him. When he learns that these form the open sesame to usefulness in any field, he has something tangible to respect and

something definite to work for. Then, whenever his boy life becomes fraught with perplexities, the Scoutmaster whose friendly counsel has served him well before is sure to be drawn into his confidence and called upon for help. As his interests become more diversified, more freighted with possibilities, the youth clings to the kindly adviser, upon whose judgment he implicitly relies and whose riper experience has clothed him with dignity and strength. A youth knows not his own powers until he has stubbornly tried the difficult, until he is forced to the necessity of swimming hard to resist the current of complacent self-satisfaction, and until he discovers residing in himself the power to become what he will.

In undertaking to direct a boy's conduct, the Scoutmaster will do well to bear in mind that every boy honors the fine, high qualities that make for success, and that an appeal to his ambition is sure to arouse response. How often boys have been inspired and urged to their best effort by the familiar lines:

"You can get to any station that's on life's scheduled main,
If you've fire enough 'neath the boiler of ambition's strong machine;
You can reach a place called "Flushtown" at a rate of speed that's grand,
If for all the slippery places, you've a good supply of sand."

Every normal boy hopes to merit respect—but his interest and ambition are not always intelligible to adults.

A CROSS-SECTION OF A BOY'S MIND

If we could get a cross-section of a normal boy's mental make-up, we would find a little barbarism, some knighthood, here and there a desire to do what is right, a healthy disgust of convention, sophistication, and

formality, some respectful tolerance, some desire to win distinction if it doesn't require too much effort, and altogether a wholesome willingness to follow the right leadership if he finds in it something that contributes to his welfare. In the psychogenesis of every normal boy there are bad tendencies which, taken at their best, are of some worth; and many good tendencies which cannot, with wisdom, be too strongly encouraged.

THE "BAD BOY," SO-CALLED

Every Scoutmaster who is doing his duty is sometime or other faced with the perplexing question of what he shall do with the so-called "bad boy" who has gained or who desires admission into the troop. Parents of the good boy will tell him that a "rotten apple contaminates the lot," and that if Tommy Blank is admitted to the troop their boy must leave. Now, there are boys who from heredity are moral degenerates, and far below the norm. As a rule, such boys are incorrigible and belong in some institution other than the Boy Scout organization. A Scoutmaster has no business dealing with congenital weaknesses in so far as they determine the moral character of a boy. That the Boy Scout movement is not a specific corrective for juvenile delinquency every one who knows its purpose and programme will appreciate; but that it has a duty to every normal boy which it must fulfil before that normal boy is brought afoul of the law will be conceded by all. A lot of treacherous sentiment is aired in favor of the bad boy. His daring, his wilful disregard of consequences incite a degree of interest and admiration not only in boys but in adults. Such traits, however, are not to be condoned. Rather they must be set aside

by moral equivalents that are equally attractive and whose after-effects are not debauching. There are high impulses in the make-up of every boy which taken at their best become self-perpetuating and automatically exclude those acknowledged to be undesirable. It is a fact that the harm of wrong-doing far outlasts the act itself and blackens the perspective. Hence there is an urgent necessity of supplying what is at once attractive to the boy and good for him. In this sphere the Boy Scout movement enjoys peculiar privileges; the leadership it supplies is the all-important desideratum. A leader, good or bad, fashions his plastic models as he wills, for better or worse, according to his pleasure and fitness. He fails whose influence is downward and pauperizing. He succeeds who elevates and ennobles.

FAILURES IN SCOUT WORK

Failures made in Boy Scout work have been surprisingly few; fewer than one might expect if unfamiliar with the average quality of volunteer service rendered and unaware of the irresistible appeal Scouting makes to the boy once aroused to its possibilities. But failures there have been. Substantially all have resulted from the inability of leaders to give the two or three hours a week necessary for intimate guidance and supervision. For where this guidance and supervision is sufficiently intimate mistakes are less apt to occur. Curiously enough, the most conspicuous failures have been in boys' work departments of Y. M. C. A.'s. In them, where trained leaders are in charge, one would expect to find all the most popular and successful activities for boys—if undertaken at all—ideally conducted; but the glaring fact is forced upon us that boys desir-

ing to be Scouts and nominally such are more neglected in Y. M. C. A. troops than in those of any other class of institution. Boys' work directors, most of whom are capable and conscientious, are sincerely to be pitied, for without doubt the largest factor in producing this and similar results in many other directions consists with them in the forced necessity of partially doing fifty things, instead of thoroughly doing half a dozen. Any one knows that the best results are obtained by those who undertake only a few things, but who do those few things well.

THE MINISTER IN SCOUT WORK

For this reason it should be emphasized in this connection that ministers (except in unusual circumstances) should not undertake to be Scoutmasters. Even where they have the capacity for leadership of boys they should use that capacity in assisting other leaders rather than in directly taking the responsibility upon their own shoulders. A minister's position is chiefly executive and administrative, and to succeed in his calling he must get others to work and give them the necessary assistance, rather than to undertake on his own account the direct supervision of every detail. This is said not in reproach of ministers or to discourage them from giving their largest service, but rather to emphasize what seems to be a growing feeling that a minister's largest contribution to his people consists not so much in the direct service he himself renders (except in two or three distinctly ministerial capacities), but rather in the leadership he exerts over a large number who severally do for him what no one individual can hope to do alone.

Moreover, when a leader is selected he should not be saddled with a multitude of other duties so that his energies are dissipated. Thus hampered, he is likely to become discouraged and ineffective. Assistants should be placed where they can work to best advantage and be left relatively free from other responsibilities, except, of course, the responsibility of co-ordinating their work harmoniously with the whole.

IN THE SELECTION OF LEADERS

Only those whose ideals are wholesome and appealing should be intrusted with the futures of young people. Otherwise a youth's outlook is distorted, his future blighted, and his community reaps the consequences. What a sad commentary it is upon some that religion as portrayed in many church boys' clubs should become so utterly abstract and distasteful that boys are driven from rather than drawn to it! But what can one expect? With second-rate interests and second-rate leaders, second-rate results may be looked for. There are men who become so steeped in abstract virtue that virtue becomes their vice. When these men are placed in positions of leadership we may expect to find the results disappointing.

Much that passes for education in the boys' work of churches were better left untried. It is an ugly scapegoat in which is hidden the ignorance, flabbiness of character, and prejudice of many well-meaning men who are so good that they are good for little. Not being serviceable in any other field, they are persuaded that they must be fitted for the left-over job of taking charge of boys. In many places such conditions exist unquestioned and uninvestigated, either because the form and

character of the organization is approved and commendable and the miniature model *per se* must be above reproach, or because no one cares to examine facts and face conditions squarely. The church that does not take sufficient interest in its boys to provide the strong influence of capable, high-minded, virile men as leaders deserves to lose its hold on young men and boys.

One of the most deplorable sights in a church boys' club, second only to downright degenerating tendencies, is to see the phlegmatic good boy laboriously pommeling himself into a moral jellyfish simply because he is good—too good to have a mind of his own. The type of boy glorified under such leadership is a reproach to any intelligent community, and the product an object of merited ridicule and scorn among red-blooded boys with promising futures.

PRACTICAL SUGGESTIONS FOR "GETTING RESULTS"

For the leader who is eager to "get results" in his work with boys several practical suggestions are submitted: First, he must have clearly in mind what he desires to accomplish. Second, he must prepare a detailed outline of what he aims to accomplish, and make the purpose of his aim clearly intelligible to others. Whatever of the purpose makes clear the aim and suggests its attainment, gives power from the start. Third, he must place work upon those who will appreciate responsibilities and will discharge them conscientiously. This is no mean task, involving to some extent, as it does, the ability to predict how others will act; but the man who has sympathetically studied his Scouts should know their individual weaknesses and strength. His success depends in large measure upon his ability

to show respect for the capacities of his boys, and when necessary not only should he convince them that they have useful qualities, but show them how to make profitable use of those qualities in the accomplishment of some difficult task.

The good leader distributes responsibility in such a way that each boy is given an opportunity to serve himself as well as others. As a rule, Scouts will carry out their own suggestions better than those of adults; therefore, the art of influencing others is important. Suggestion that comes indirectly and for which the boy assumes responsibility is necessary to success. After the suggestion has been made co-operation must be given and this is the Scoutmaster's field. A boy's sensitiveness is acute when he perceives that another has faith in him; immediately his faith in himself is strengthened. By skilful guidance on the part of the leader each boy may become a contributor and helper in carrying out the leader's aim, and at the same time improve and elevate himself.

Fourth, drive the plan finally adopted until the desired results are obtained. Let the leader make sure that those who are held accountable for results contribute their share, and that with the help of wise counsel and encouragement they are given every opportunity to do this.

Moreover, the practice of translating or reducing cheerfulness, thrift, and service into terms of action is of large importance. Thus, if the way, the method, and the application can clearly be indicated and followed with avidity an enormous benefit will accrue. Too much of our modern school instruction is static, and fails to employ adequately the basic principles of education

which the very use of the term "educo"—to lead—implies. More leading, less forcing, is the demand of the hour.

THE KIND OF AUTHORITY LEADERSHIP ALLOWS

In this connection, and because men seem often to ignore the significance and purpose of education, it is appropriate to notice the relation of leadership to authority. No doubt a degree of authority accompanies leadership. But such authority is gained only by suffrage, and ceases when personal volition is withdrawn. Indeed, authority can hardly be said to reside in the individual; rather it resides in the laws which that individual as a leader respects and obeys. Therefore, the individual is entitled to exercise authority only in so far as he himself is bound by it. Such authority is called "moral," as distinguished from personal or autocratic authority. Authority like this is not oppressive; rather, in the largest sense, it offers freedom. Unquestioning, unintelligent obedience to a sovereign will is characteristic of despotism. Intelligent appreciation of moral laws, as represented by sympathetic authority, is the fruit of liberty. Coerced obedience cannot be regarded as moral discipline. It cultivates servility. The kind of obedience a Scoutmaster should seek after is similar to what one experiences when doing right for right's sake, or when performing his duty faithfully no matter how menial or apparently insignificant the task. By such guidance commendable results are accomplished, and the whole process becomes a succession of instructive and pleasurable experiences.

THE POWER OF INFLUENCE

Personal magnetism, force, fervor, and interest on the part of a leader will irresistibly draw boys to him and, if his influence over them is such that they are given more responsibilities and a larger outlook, his influence is wholesome. Often a capable leader, carried along by intense interest, influences his followers without being fully conscious of his strength. This power of influencing others may be greater than the power of intellect, and the quiet, unpretending man, who sees his duty clearly and follows it, cultivates more strength of character in others than the man who, though intellectual and clear-sighted, makes himself the centre of attraction and seeks to influence by cold reasoning. Confidence always is necessary to success; but there are two kinds of confidence: confidence in oneself, which begets conceit, egotism, and self-centredness, and confidence in the value of the undertaking, which begets a spirit of humility and allegiance to principle.

LIKE SCOUTMASTER, LIKE SCOUTS

Leadership based on the former kind of confidence falls to pieces when the person in whom it centres is removed, while the leadership grounded upon allegiance to principle and high resolve carries far beyond the reach of personality.

Not long ago an example of the first type was forcibly illustrated in the conduct of a Scoutmaster and his troop. The Scoutmaster not only refused to co-operate with other Scoutmasters and other troops in his neighborhood, but refused to deal with the central organization immediately in charge of the administrative super-

vision of his work. There came a time when he could no longer continue leadership. Since then the boys, though disorganized, have maintained a haughty aloofness and have been unsuccessful in securing any man in their community as leader.

On the other hand, many troops illustrate the value of work adjusted to purpose, and reveal the fact that they are able, in the absence of a strong leader, to carry out many of the activities which were practiced under him. Egotism and conceit are self-destructive; allegiance to principle is self-perpetuating. So certainly do these facts hold true that when one sees a complacent, self-centred Scoutmaster, he may confidently look for a complacent, self-centred troop of Scouts; or when he sees a Scoutmaster devoted to the principle of the work, he may expect to see a group similarly devoted. So quickly are the marked characteristics of a strong leader diffused that to an experienced eye the traits of a leader may be discovered in the conduct of his boys.

THE BUSY MAN BEST AS SCOUTMASTER

From what has been described as qualifications for a leader of boys, it must be evident that the particular vocation of a man bears only the slightest relation to his fitness for the task. Any honorable business, honorably followed, contributes rather than diminishes power. The man with a calling, whether that be professional, business, or otherwise, has something to contribute, because life to him is "real and earnest." It brings him in touch with contemporary life, current events, and with vital problems, all of which serve to unite his interests with the interests of boys, and help both leader and boys to reach a common ground of

understanding. A business man will not tolerate the "your-organization," "do-as-you-please" policies that work their own destruction. He is likely to bring order, consistency, precision, positiveness, and discrimination into every activity. He will concentrate his attention on what is happening, or what is to be accomplished, and apply his practical skill to directing the work.

On this account the position of Scoutmaster seems especially devised for those who are certain they have no spare time. The busy, successful, alert business or professional man of sound moral character is pre-eminently fitted for this task of leadership. His training, attainments, and the fact that he knows how to do one thing well qualify him for leadership. Such a man very likely needs some diverting interest to prevent nervous breakdown and discouragement. He needs constructive leisure, the kind of leisure which Benjamin Franklin has described as "the time for doing something useful. This leisure the diligent man will obtain, but the lazy man, never."

A LEADER CO-OPERATES

Leadership cannot act singly. Just here many fail. At times there has been a tendency among the social workers for each to play his own tune, no matter how great the din or discord. Also this same tendency has shown itself at times among professional school-teachers, ministers, and the host of educated specialists who apply their learning to ameliorate social evils. Always it is necessary that interest, rather than being narrowed by selfishness, must be expanded by a large point of view. Only thus is the whole work in the community likely to be widely beneficial.

THE REAL LEADER

Undoubtedly there will be times in the experience of every leader when he feels that progress is not commensurate with effort, but, if a man clings tenaciously to the value of the ideal or purpose involved, he will not lose his bearings. The man who, without desire for approbation, does his homely duty in obscure situations may become a real leader. Nothing more securely establishes the influences of leadership upon a boy than a knowledge that personal integrity and honor, as depicted in his leader, accurately reflect the inner motives and ideals which that leader is endeavoring to promote. Genuine simplicity, transparent honesty, clean, forceful determination to pursue the unquestioned right through complexities and tension—these constitute some of the finest qualities of leadership and are important in making leadership transferable and enduring.

TRAINING FOR LEADERSHIP

If all these elements are required in leadership, training for them is necessary. Nowhere better than in a college of broad culture and learning can they be acquired. Expanding interests, a capacity for intensive application, congenial social relationships—all contribute to the development of a sensitive appreciation of realities and their true interdependence. But training is not all. Many a college man, fitted by almost every recognizable trait for leadership, is lost to the community because he arbitrarily withdraws himself from the common association and restricts the sphere of his growth and influence. Not pedantry, not sophistication, but common sense, untarnished sincerity, good humor, and

balance are the saving graces demanded of one who would lead.

TO LEAD IS NOT NECESSARILY TO BE IN ADVANCE

The genius, the demagogue, the haughty autocrat, and the skilled specialist are separated from the crowd. Therefore, in the strictest sense, though they influence, they cannot lead. Sometimes we speak of this or that man as a leader in his profession—Thomas Edison as leader in the mastery of electrical science, Luther Burbank in horticulture, Doctor Wiley in chemical analysis, Bernard Shaw in modern play-writing, and Bela Pratt in sculpturing—but leadership, as here considered, is of a different sort. Being in advance of, or separate from, others does not constitute leadership. Leadership necessitates co-operation, guidance, mutual helpfulness, and a common aim. Among adults this kind of influence is leadership. Dealing with boys whose characters are still fluid, it is all the more necessary that the point of contact be close, sympathetic, and appreciative. In a sense, every college graduate, and every man who has enjoyed unusual opportunities, such as travel and special research afford, is mortgaged to the community, especially to its undeveloped youth. That responsibility or mortgage is discharged only while he is doing his best, in whatever direction seems to him most fruitful, to inspire, protect, instruct, and guide those who have a right to look to him for assistance.

HOW TO SECURE A LEADER

In the field of Boy Scout training is offered a large opportunity, and the inducements come in tangible form, for both results to himself and to boys under him sup-

ply their own sufficient reward. But how to secure a man who measures up to all the qualifications indicated is the perplexing question. Such men do exist. That is evident from the fact that so many have been found. How must one proceed to find others? Several methods are suggested: first, select the man desired; second, either personally interview the desired leader and solicit his help, or send a delegation of boys for him, with instructions to accept no immediate refusal. If neither of these methods are successful, secure one or two other thoroughly interested men, and with them interview the prospective leader. Together promise assistance. Add to the promise the telling argument that the boys desire his help, and that, therefore, he has a bond of influence and control which enlarges his opportunities for success. Naturally, at the first interview, he will be supplied with whatever literature or whatever information about the Boy Scout movement is available. If to that can be added the promise of expert help, the problem of securing his co-operation is simplified. Graduate First Class Scouts in the neighborhood, under eighteen, who because of their age are not eligible to office as even assistant Scoutmasters, should be drawn upon, and doubtless will give invaluable help. The knowledge that such help may be had doubtless strengthens the feeling of the novice that he can succeed in a wholly new undertaking.

One of the chief assets that every Scoutmaster has, and can be expected to use to advantage, is to pass on to others the benefits of activities he himself has enjoyed as a boy. It is this contact, with its excuse for enthusiasm and with its peculiarly intimate relations, that gives to every boy the benefits of accumulated ex-

perience, and brings to his plastic mind as a part of his Boy Scout training a broadening and more useful point of view.

ENTHUSIASM AND UNSELFISHNESS REQUIRED IN MAKING THE MOST OF THE SCOUT PROGRAMME

The Scout programme is varied and elastic. It can and should meet the diversity of interests that belong to every boy; but the means must be discovered and applied by each Scoutmaster individually. Information, mental acuteness, common sense, and broad vision are their companions. Persistence and forcefulness are necessary requisites, and sincerity, genuineness, integrity, and even-temperedness must not be wanting. Unselfishness and enthusiasm are especially important. A Scoutmaster *must* arouse enthusiasm. His interest in boys, and his desire to have them master well what they undertake, is the entering wedge. Enthusiasm naturally engenders forcefulness—in fact, the two are so closely united that they frequently are used synonymously; but in reality they are different. Enthusiasm run riot, like other forms of intemperance, is despicable. Enthusiasm harnessed and directed by will-power becomes forceful. It makes for success in any field and wins adherents.

Unselfishness is usually accompanied by the ability to command respect in others. Enthusiasm creates interest, enterprise, and loyalty. In combination with unselfishness, enthusiasm fosters optimism and that engaging sense of good-sportsmanship which draws out a like quality in others. To these must be added resourcefulness and balance. Ingenuity and initiative should be a Scoutmaster's "stock in trade."

The Boy Scout movement is a success for two reasons: First, because it meets the boy on his own ground, recognizing that he is neither an angel nor an imp, but simply an undeveloped being, bubbling over with energy and love of fun. Understanding the essentials of boy nature, the movement provides a programme which appeals, and directs a boy's latent forces to their best expression. Second, it invites and holds its adult leaders because of the pleasures they themselves get from it. The boy in the man takes a keen interest in all the Scout activities, and he becomes more enthusiastic as he sees what a power for good it is among growing boys. Through this leadership, which must be sympathetic, intelligent, and appreciative, we may hope to cultivate leaders among boys who will occupy positions of responsibility and influence whenever they enter larger fields of service.

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VII

STEPS IN CHARACTER BUILDING

WHAT IS CHARACTER?

We look upon character as something that is "built up in the course of life." It comes without observation, but not without striving. It is more than instincts, natural and acquired interests, and temperament. It includes these. While sentiments have much to do with it, emotion being a prerequisite, the two are not identical. For sometimes the strongest, most highly colored sentiments are associated with the weakest, the most sentimental of characters. Character has been defined as "that from which the will proceeds." A better statement would be, volition is character in action. It is what one really is, in a moral sense; not necessarily what one appears to be on a given occasion. We approach a definition when we think of the organization or mode of assembling the parts that go to make up individuality. Symmetry, harmony are preconditions of strong character. From this point of view, fanaticism is seen to be weakness. It suggests a lack of organization. Before strong character is possible, at least some of the constituent parts must be strong, but they must also have coherence, must be mutually adjusted in the interest of solidity. Some one part must be so related to the others that they contribute to its strength.

This necessity of organization points to the need of one dominating element. There must be some outstanding interest and passion with reference to which the others find their proper places. Where there is a dominating motive, all conduct is directed "toward the realization of one end to which all other ends are subordinated." (MacDougall, p. 259.) There can be no greatness of character apart from a great interest and a correspondingly great desire and effort to achieve success. There must be a ruling passion that decrees the atrophy of all others that cannot make contributions to it. But the dominant motive or interest or passion must be sufficiently elevated and broad in its nature to make it possible for the others to bring their contributions to it. If one's highest endeavor centres in the accomplishment of a mean or low task, strength of character cannot be achieved. In that case, sufficient demands upon the other worthy parts are not made. If a boy of great natural mathematical ability were to sell peanuts all his days, his highest mathematical ability would not be realized. An individual who dedicates his life primarily to self-seeking in any form is morally doomed. His highest self cannot be realized. It is not always true that he who loseth his life shall find it. One must lose one's life in an exalted, unselfish endeavor. Otherwise some of the parts, representing great possibilities, will never be properly assembled or realized. The tragedy of many lives is that they have never been called upon to exercise patience, have never actually suffered, never have drawn upon their best selves. Great characters are found among those who have undertaken noble, unselfish, gigantic tasks that were germane to their natural in-

terests. A great social need has frequently furnished the principle in accordance with which the parts of a man have been organized. It was as president of a nation facing disunion rather then as a corporation lawyer that Lincoln achieved a spirit of charity for all.

The steps in character building are infinite in number. The process is, for the most part, gradual and represents innumerable victories. But in general, we may group them under four heads.

THE FIRST STEP IN CHARACTER BUILDING

First, there is the discovery of certain elementary facts and laws of nature, and practice in adjusting oneself thereto. After a number of experiments the young child learns that there are no exceptions in the operation of the law of gravity. After many bumps and bruises he learns how to take this natural law into account. Fire burns. Unwholesome food causes distress. In adjusting himself to the hard, unyielding facts of his material surroundings, the child gains a degree of self-control and of prudential judgment. This is an important and primary step in character building.

THE SECOND STEP

Second, there is the development of a true self-consciousness, the discovery of the elementary forces that go to make up the self. To arrive at a proper regard for oneself is an elementary step in the direction of character formation. Many of the most important elements that go to make up a wholesome self-consciousness are the result of experiences during the period of childhood—that is, before a boy is old enough to become a Scout. During the years nine to twelve the

boy tries himself out. He is aggressively self-assertive. His activities follow, in general, the direction of instinctive impulses. It is as an individualist that he tracks mud onto the parlor rug, fights for his "rights," and in other ways defies the social order. If this strongly impulsive and self-centred conduct is properly supervised and directed, the second great step in character building is taken. The self is discovered.

Moral or social conduct of the highest order involves "the voluntary control and regulation of the instinctive impulses." If the self made up so largely of these impulses is withdrawn nothing remains of social conduct or of character. The content of the self is seen in the inherited and acquired instincts, impulses, and interests, and the habits by which they are organized. During childhood a boy tries first one thing and then another. Some experiences yield pleasure; others, pain. The former are repeated in a variety of different ways. The latter are gradually avoided. So, under the guidance of pleasure and pain, of trial and disappointing error, and trial accompanied by a feeling of satisfaction and success, the boy arrives at Scout age in possession of certain definite interests and impulses. If he has had a properly stimulative environment and has been normally active, he has already revealed in a general way the lines of thought and work along which the largest moral successes for him are possible. He has already formed a mental "appetite" for those things that are to be of largest service to him. He has begun to see what uses can be made of certain things. The initial marks of individuality are upon him. Certain instincts have already begun to profit by experience. He has experienced the first joy that comes from an

impulse, reinforced by a strong system of emotions, achieving its appropriate end.

During this early period, authority comes to the boy in the form of an individual, such as a parent or teacher. There is present before him one who is supposed to know the right standard of conduct and who is bent upon his conforming to it. If necessary, he uses coercion. There is present a tangible source of punishment for disobedience. The control of instinctive impulses is forced upon him. The virtues are live questions with the boy during later childhood, provided he is having proper parental oversight. The first serious attempt of society to mould the character of a boy is seen in this process of delegating to a parent, teacher, or guardian the right to point out the proper standards of conduct and to enforce recognition of them.

But it is a fatal mistake "to regard this stage as final, and to try to keep the growing boy stuck in the mud of a merely coerced obedience." (Hyde, "The Quest of the Best," p. 168.) Much of the rebellion, hypocrisy, and other forms of unsocial and antisocial conduct of adults is due to the unnatural prolongation of authority as a mode of control. Up to a certain point it is proper and necessary for a parent to say to a boy: "You shall not smoke or drink. I will punish you if you do." Later he must be shown by actual experience with those who can fellowship with him that intemperance is not necessary in order to have a good time. Its effects upon himself or upon other boys should be appreciated. He must share good times where these things are not present, must refrain from certain things because his equals disapprove of them.

Goodness that is the result of coercion lacks the ele-

ment of freedom which is the tap-root of all true social goodness. A boy should have practice in voluntarily choosing the right rather than in acquiescing in an irresistible programme of righteousness. It is all right to tie a young sapling to a strong stake until it has grown roots and has established itself in a correct position. There comes a time, however, when the stake is no longer of use. It may hinder growth if not removed.

THE THIRD STEP

As soon as adolescence is reached, the boy whose actions have been guided and controlled by his own sense of pleasure, by the indulgence of those instinctive impulses that are so aggressive in later childhood, or by an enforced yielding to authority is called upon to discover and to appreciate a new motive for right conduct. That which is painful or inconvenient to himself may now be gladly tolerated in view of its effect upon others. Conduct that is purely instinctive is unmoral. But when it is controlled and, by a definite volition, is made to conform to a social standard, it becomes moral. Before this can be done, however, certain social sentiments must be aroused. It is because of the gang's appeal to the boy's sentiments that the boy's service to the gang is possible. A group should be formed or companionship begun that has the power to awaken the boy's loyalty. Every adolescent boy should be a vital part of such a group or companionship. Some form of social sentiment must precede conduct that is socially motived and is truly moral. It is such conduct as this that reveals the higher level of character. The education of social sentiments is an essential factor in character building. Loyalty to the simplest form of

social organization is one of the most important factors in this higher plane of moral conduct. A boy must care for others who, in turn, care for him before the higher motives can become established.

According to MacDougall, the four moral levels of conduct which are represented in character building are: "(1) the stage of instinctive behavior modified only by the influence of the pains and pleasures that are incidentally experienced in the course of instinctive activities; (2) the stage in which the operation of the instinctive impulses is modified by the influence of rewards and punishments administered more or less systematically by the social environment; (3) the stage in which conduct is controlled in the main by the anticipation of social praise and blame; (4) the highest stage, in which conduct is regulated by an ideal of conduct that enables a man to act in the way that seems to him right regardless of the praise or blame of his immediate social environment."

In the third place, then, a boy needs practice in this kind of conduct which corresponds to the standards set up by the social group of which he is a part. He should master the art of regulating his conduct, in view of the approval or disapproval of his fellows. The aggressive self-assertion of later childhood must undergo definite transformations before character in its mature and perfect form is reached. The boy who has never learned to respond to authority except where that authority is incarnated in one individual, such as a parent, who is present and is bent upon seeing that a proper response to his more mature ideas of right conduct is forthcoming, is yet unsuited for citizenship in a democracy. He must learn how to regulate his conduct in view of the opinions

and wishes of his equals. A new type of pleasure and pain must be appreciated. The experiences in the gang, where the Scoutmaster is wise enough to permit the genius of the gang rather than his own autocratic and arbitrary notions to guide the patrol activities, are priceless lessons to the prospective citizen.

One of the most dangerous types of individuals in a community is the one whose self-assertiveness does not become chastened during adolescence. If it remains a dominant factor in mature life, then there is easily formed a "rudimentary sentiment of dislike" for influences that have a social origin. There is no sensitiveness to social pleasure and pain. A permanent antisocial feeling makes co-operative endeavor difficult. It is always undertaken with a sense of artificiality or unnaturalness. Such persons take pride in their independence or self-sufficiency. It is hard to subordinate their own individual welfare to that of any group of which they naturally are a part. If a neighborhood or community movement is suggested, a contrary tendency within them is awakened. Unschooled in the art of social living, they become a burden to those who labor for the common good. (See MacDougall, p. 111.) The highest type of citizen is sensitive to social suggestion and community or group welfare. He values the bonds that unite him to his fellow men.

Character is again revealed in this conduct that is socially motived. Some of the most important steps in character building are revealed in the transition of the individual from his seeking the welfare of himself to that of the group of which he is a part. Self-seeking and self-assertion are natural and instinctive during preadolescence. Scouting takes the boy just at the time

when he should be outgrowing his natural self-centredness. It shows him how to act in a multitude of ways in which the welfare of the group is the supreme motive. Its primary emphasis is upon, not operation, but co-operation.

THE CONTENT OF SOCIAL CONDUCT

But the contribution of any boy to the welfare of his patrol or troop cannot be indefinite and vacuous. It must have some distinct content. All of the victories of preadolescence have to be conserved if the boy is to be equipped to undertake successfully his larger social task. The instinctive interests and impulses previously awakened or acquired are the basis of his new contributions to the group. In the light of his self-discovery he is ready for definite service inspired by the new and higher social motive. The mechanical genius of a boy, under normal conditions, will appear before he is twelve years old. But during adolescence his problem is to further develop mechanical skill, to broaden his mechanical interests, while, at the same time, he makes the giving of mechanical contributions to the group welfare the occasion for his acquiring social virtues.

There are some important moral lessons that a boy can learn only in immediate and first-hand experience with other boys. Intimate and frequent contact with others who are different in temperament, whose interests are centred in other things, is the only way by which an individual can acquire the "human tang" that is essential to the highest type of social living. The boy who lives in the street and learns the hard lessons of how to meet the emergencies that arise in a street full

Resourcefulness in Scouting

of boys has something by way of preparation for future usefulness which is never acquired by the boy whose only playmate is a nurse, and who breathes the artificial atmosphere of a lone boy in a palace.

The boy who is naturally pugnacious needs intimate companionship with other boys. They give him valuable assistance by teaching him the practical necessity of curbing his instinctive impulses. "A fight between boys is usually not a good thing, but when it comes to putting the 'bully' in his place, it is one of the greatest institutions that the savage man has invented." ("Handbook for Scoutmasters," p. 105.) It is only when pugnacity is properly regulated that it becomes an element of strength. There is no other method of regulation, no aid to self-organization that is comparable with that which develops in a group of boys. The practical and immediate necessities that spring up in a patrol help the "bully" to appreciate his most evident social weakness.

Likewise the reticent boy is sure to encounter a certain amount of tantalizing. But the other fellows will ultimately drag him out of his shell. By playing an assigned part in the patrol activities, the shy and excessively self-conscious boy gradually acquires confidence in himself. The forgetful boy finds himself face to face with socially administered punishments that are adequate to arouse his interest and to teach him the necessity of definiteness of attention. The mischievous boy is kept busy at legitimate tasks. So his disposition to experiment with others does not have sufficient opportunity to become abnormally developed. If the majority of the members of a patrol finally decide that they should co-operate in "sitting on" the "smartie" of their

patrol or troop, the "operation" is usually "successful." It is this "rubbing up against other fellows" that greatly helps a boy to discover and realize his own true and highest character. There is no other way of dealing with shyness, bashfulness, egotism, and other forms of social weakness, that can take its place. The gang seems to have a genius for ferreting out and curing the social defects of its members.

THREE DANGERS TO BE AVOIDED

From this general point of view, there are three dangers which the Scoutmaster should avoid. First, do not make the moral appeal too vague and intangible. Find a basis for the appeal in the Scout's present knowledge, experience, or interest. He ought to be able to appreciate the meaning of what he is called upon to do or to believe. Its practical use should be easily seen. If a lesson is too far beyond his comprehension or too far removed from his present interests, it does not make an immediate appeal to him, and his resulting attitude is apt to be that of indifference. It is the simple, practical, and immediate duties and tasks that awaken wholesome responses, and are of the greatest moral value.

Scouting avoids this danger by encouraging the Scout to form the habit of doing a good turn every day. The injunction is not to be a good boy all the time, but daily to do some one act that will be of service to others. There is given no catalogue or list of good turns. These will be determined by the circumstances in which a boy finds himself and also by his own natural interests. In a list of daily good turns given by the late Mr. Jacob

A. Riis, in his article on "The Boy Scouts," in the *Outlook* of October 25, 1913, the following are included:

"I straightened a screw-driver for Mrs. Boynton."
"I picked up a little bird under a tree, and climbed up and put it in its nest."
"I separated some roosters from the pullets."
"A man had a horse and it was young, and it would not stand for him, so he asked me if I would please get him his mail, so I did."
"I saw a dog that was hungry and fed him."
"I filled my mother's wood-box, for it was baking day."
"I done up a finger for a friend."

It is easy to imagine the instinctive and acquired interests that were already awakened in those boys' minds which caused them to discover the various opportunities for their daily good turns, and which gave the concrete, definite foundations for the virtue-forming experience. It is easy to believe that in every one of these instances there was a pleasurable emotion that accompanied the good turn. It is fun for a boy to catch a rooster while the frightened pullets are flying about the yard. And when the thrill of satisfaction that comes from the feeling of the rooster's jerking legs in his hand is united with the sense of having performed a real service to somebody, the character-building results are irresistible. Even virtue can thus be made to be interesting and pleasurable.

Virtue may become interesting in two ways. The task itself may be such that it makes a direct and immediate appeal to interests already awakened. A boy may be interested in telegraphy. He can use his knowledge and skill to send a telegram in order to help somebody. Thus he acquires, after a time, a virtue through experi-

ences that are interesting and pleasurable. Scoutcraft includes such a great variety of activities that it provides the Scout with adequate opportunities of achieving virtues along paths that in and of themselves are alluring.

The second way is to present a definite task, which in itself may not be particularly interesting, in such a way that the circumstances under which it is to be done arouse interest. To make an uninteresting task interesting is not impossible. Associate it with those conditions that make an appeal to some of the boy's instincts. Anything that will increase a Scout's dexterity will interest him. To master the knack of doing a thing that is difficult—which others have attempted unsuccessfully—occasions a thrill of pleasure. Acquisitiveness, constructiveness, emulation, inquisitiveness, and rivalry all represent exposed surfaces in boy nature. Tendencies in these directions are already present.

Boys will do uninteresting things provided they result in the sense of larger possessions, the thrill of discovery, the joy of having completed a structure or having excelled in competition. By relating the proposed task to these instincts, interests are awakened, and a moral result can be achieved. In using this indirect method, however, care must be taken not to develop an unworthy self-regarding sentiment. To make a boy an egotist is too big a price to pay for his acquiring any virtue. His mind should not be permitted to dwell too long upon the good turns he has done. The law that should guide in the use of the indirect method is this: Interest grows or develops by fastening upon whatever things are closely related to those in which interest is already awakened.

The second danger to be avoided by the Scoutmaster is that of assigning a task that is too trivial or simple.

Boys like to work at a big task. They want to feel that what they are called upon to do is worthy of their best endeavor. They are apt to overestimate their newly discovered possibilities. Their newly discovered talents wear a halo of invincibility. The youth replies: "I can." Caution, born of experience, has not yet whispered its messages to him. So he is oversensitive to a task that seems to be worthy only of a younger boy. Generally speaking, a boy likes to classify himself with those who are older, rather than with those that are younger than himself.

The third danger is that of assigning a task that is too difficult—too high. To ask a boy to undertake something, when it is known there is little hope of his achieving even a partial success, does harm. Discouragement and defeat enter more keenly and deeply into a boy's heart than is commonly realized. There is nothing as sad as to see a youthful face from which the natural look of buoyancy, self-confidence, and hope have departed.

THE FOURTH STEP

The fourth great step in character building is the vital recognition of standards of conduct that are independent of the sanctions of the social group. What is going to help a boy to be true to his Scout oath when there is little or no danger of his being found out if he should break it? Where can he find that invisible and transcendent standard of righteousness that will lift him above mere respectability? After a boy goes through that period of disillusionment which comes when the rational faculties are thoroughly awakened, where can he find a moral character that is worthy of

his utmost emulation? Where can he discover social virtues in concrete and absolutely perfect form? How can there be aroused within him that which will give his morality its necessary emotional quality? What is there within the boy's reach that adequately reinforces his love of truth, his reverence for moral dignity and justice, his longing for a perfect fellowship and his sympathy for his fellows? A boy needs to be put into intelligent and sympathetic relations with that which he believes to be ultimate truth, love, and power. He is sure to discover weaknesses and limitations in the characters of those who were his ideals in early boyhood. Where can he find a character—a person—who will stand the test of his most severely critical study?

There is but one answer to this question. There is only one historic character who can satisfy these moral demands of youth. It is because Jesus Christ lived a life that was without moral imperfection, and also because his "good turns" make a powerful appeal to the most active youthful imagination that loyalty to Him makes the highest step in character building. Every normal boy of Scout age has an active moral imagination. The church or Sunday-school of which he is a member must do more than satisfy his moral reason. It must nourish a vital relation between him and one whose perfection of character extends above and beyond the furthest reaches of his imagination.

It is thus that there are made possible in the boy's experience feelings of awe, of reverence, of confidence, of trust. But there remains the practical need of providing such experiences with sufficient frequency, intensity, and regularity as to create in him corresponding and permanent moods. Religion does that. There

is nothing that can take the place of the constant thought "Thou God seest me." A boy's imagination needs to be nourished and stimulated along moral lines. Otherwise the highest moral victories are impossible. Without it, the moral idealism so necessary for adolescence will never be provided. It is religion that says to the dreamer: Follow on in the direction of honesty, unselfishness, helpfulness, purity as far as your imagination can take you, and there you will find Jesus Christ—and God.

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VIII

THE SELECTION AND DEVELOPMENT OF PATROL LEADERS

THE KEY-NOTE OF SCOUTING

"HUMAN nature," says John Stuart Mills in his Essay on Liberty, "is not a machine to be built after a model and set to do exactly the work prescribed for it; but a tree, which requires to grow and develop on all sides, according to the tendency of the inward forces which make it a living thing." This important truth is the key-note of Boy Scout training. Not what is forced upon a boy from the outside; not what is given him, though it is calculated to be for his good; not what is done for him that he may enjoy greater privileges; not the fixing of arbitrary exactions develop a youth to the full stature of manhood; but sympathetic guidance in the mastery of self and in the acquiring of experience through personal effort and unrelenting toil is essential. What more potent agency for accomplishing this end can be had than an organization for boys, promoting activities enjoyed by them, and in a large measure run by them, under the kindly supervision of interested adults helping unselfishly from high motives?

THE GROUNDWORK OF THE SCOUT PROGRAMME

The opportunity for true helpfulness in such an organization is ideal. From the outset, the Boy Scout

movement has emphasized the need of meeting a boy on his own ground, of accepting his method and form of organization—the gang—and of fostering through his natural interests the capacity for self-control and self-direction. In support of this the patrol system has been developed. It is the groundwork of the whole Boy Scout programme, absolutely indispensable to it. Without this system, the movement cannot achieve its full purpose. The patrol system is the channel through which a boy expresses his likes and dislikes. It is his elementary class in citizenship. Furthermore, it is the agency by means of which he is represented and through which he solicits the guidance of an adult adviser. Such a system we may call the feed-wire of the organization.

Though a fundamental necessity, the significance of the patrol system has been too frequently either undiscovered or lost sight of. One may now safely say that its merits and advantages are enjoyed in only a comparatively small number of troops. The greater number of troops seem to be formed on the "bunch" plan, that is, in small gangs without organization. In these, patrols and patrol officers exist in name only. In reality, the boy leaders act as the representatives of a more or less autocratic Scoutmaster, who has not learned the essentials of leadership.

Everything vital in the Boy Scout movement emanates from the personal leadership of a Scoutmaster and his assistants. Even a Scout's honor, the most intimate of all Scout virtues, depends upon the standard of leaders whom the boys have to respect and copy. Constant and careful attention should be given by the leaders to the training of patrol leaders and patrols.

THE APPROACH TO THE PROBLEM

As offering a possible general starting-point for considering the subject of training patrol leaders, the instructions given in the *Organization Bulletin* are useful. There one is told to select six boys (from a group of twenty-four that have been brought together at the first meeting) as leaders and assistants, and with them form a special patrol. Begin at once to train these boys in the Tenderfoot requirements. When they have passed the examinations, call the first regular meeting for organization. Your twenty-four boys may be formed into three patrols of eight boys each, with a trained patrol leader and an assistant patrol leader in charge of each. The fact that these leaders have a knowledge of Scouting, and have passed their Tenderfoot requirements, will give them a prestige among the other boys. These leaders should be given real responsibility. Let them feel that their special task is to teach, influence, and lead the boys of their patrol, and that, unless they do this, no one else will.

"In grouping boys in patrols, it is advisable to form patrols of boys as near the same age as possible, taking into consideration the natural instincts of the boys and their desire for association with one another. This is often a more important factor than the age."

Good management at the outset requires also that the patrols be organized according to the best judgment of the Scoutmaster without allowing distinctions of religion, social standing, nationality, reputation, or personal interest to discolor in any way his better judgment.

"While these patrol leaders," the *Bulletin* goes on to say, "are preparing the boys in their patrols for Tender-

foot degrees, let the Scoutmaster continue his instruction of the leaders and assistants in the Second Class requirements, so that they will be able as Second Class Scouts to instruct the boys in their patrols in these ranks. In like manner, have them qualify as First Class Scouts."

If this suggestion as given in the *Organization Bulletin* is followed, great care should be taken by the Scoutmaster in making selections before beginning instruction. On account of the intractable dislike which older boys have of being led by younger ones, and because of the natural tendency of younger boys to admire and look up to older ones, preference in choosing should be given to boys who are over fifteen or sixteen years old, and who show evidences of capacity for leadership.

For a patrol, of which the members are between the ages of thirteen and fifteen, the leader need not be the oldest. When there is a great difference between the ages of the oldest and the youngest—a condition to be avoided—one of the older boys, but not necessarily the oldest, should be the patrol leader. Ability rather than age is the basis upon which ultimate decision should rest. Frequently the two go together. If they do not, a Scoutmaster's difficulties are likely to be increased.

It may often be observed that the younger boys of the group surpass the older in letter-perfect mastery of the Scout requirements. Still no Scoutmaster should by that sign be misled into thinking that the younger Scout has necessarily a better grasp of the principles involved. A Scoutmaster must discriminate between finished mastery of description given in the "Handbook," and broad, inclusive information gained from wider experience and clearer perception.

SELECTION OF A PATROL LEADER

Assuming that the three patrols, each consisting of eight prospective Scouts, have been brought together, as the *Bulletin* advises, and the preliminary steps of organization taken, that is, that the boys have been instructed in the activities and duties incumbent upon Scouts, and grouped according to their ages, instincts, and interests, etc., we find the Scoutmaster confronted with one of the most important and telling phases of Scout work—the placing and development of his several patrol leaders.

Whether or not the Scoutmaster shall appoint the patrol leader, or have the members of his patrol select him, or allow the entire troop to participate in the election, is for the Scoutmaster to decide. For obvious reasons, different methods should be followed under different conditions. A Scoutmaster who has had no previous experience either with boys or with the Scout programme may find it best to follow one course, while a Scoutmaster who has had several years' experience with boys, who is himself a natural Scout or who is working with a group that has been previously organized, may well follow a different course. There are numerous variations possible under different conditions of organized strength and leadership. All of these variations are open to choice. To the novice, however, such variety is apt to be confusing. Experienced men might enjoy and receive valuable assistance from a wide range of suggestions, but for the inexperienced man definite advice is more helpful.

In considering the selection and placing of patrol leaders, our subject, then, is presented from the point of view of the inexperienced Scoutmaster.

To begin, a new Scoutmaster may let the members of the troop work together for several meetings without assigning patrol leaders. Meantime, he can study his boys and learn to understand their peculiar temperaments and interests, all the while watching them for qualifications of leadership.

This ability to appraise the qualifications of boys may come as the result of a considerable period of observation. Generally speaking, a Scoutmaster will find that the qualities which go to make a boy a leader in sports serve also to prove him a leader in other activities. But at the time when such a boy is wanted for the position of patrol leader he may be vainglorious and feel self-important and, consequently, not be sufficiently amenable to the influences of a Scoutmaster and, therefore, not a desirable fellow to be placed in office.

Because of the great care which should be exercised in order to begin right, a Scoutmaster should take several weeks in making his choices. Then when he is ready, let him act decisively.

WISE TO LEAVE APPOINTMENT OF PATROL LEADERS TO SCOUTMASTER

Experience in some of the largest Scout centres has now convincingly demonstrated the wisdom of designating patrol leaders by appointment of the Scoutmaster. His maturer judgment is needed to balance trivial preferences, which may in formal elections outweigh the deliberate good sense of the boys themselves. The results of elections among boys who have been very little together is no criterion of their choice. Indeed, it may be doubted whether any choice sufficiently crystallized can be said to exist. So strong and unrestrained is the desire for self-assertion among boys of the lower Scout

ages, that in pure selfishness they might unblushingly vote for themselves. Discrimination and impartial preference, moreover, are often wanting. Any industrious politician in the group may, by what amounts to bribery, obtain the coveted position and, by adroit practices, comfortably ensconce himself in the good graces of his Scoutmaster to the detriment of all concerned. A troop of twenty-five boys living in a suburb of Boston was for nearly two years dominated by such a juvenile tyrant. During that period three nominal adult leaders were worn out. When later a man appeared who was master of the situation, the boy who had obfuscated and domineered others was relegated to a narrower sphere and supplied with taxing responsibilities unaccompanied by any conspicuous honor. In this way a more normal relation toward his companions was cultivated.

PLAN TO HELP THE SCOUTMASTER

If before making his appointments a Scoutmaster desires some expression of opinion from the boys, the following method can be used to advantage. This method provides for a competitive examination, which counts one-third; a popular election which counts one-third; and the decision of the Scoutmaster counting one-third.

The per cent of popularity would be credited to each boy on the rate of the votes he receives in proportion to the total number of votes cast. For instance, suppose twenty votes are cast altogether. If a boy receives two of these twenty votes he would be credited with two-twentieths of thirty-three and a third per cent, or three and one-third per cent; and a boy who received thirteen votes would be credited with thirteen-twentieths of

thirty-three and a third per cent, or twenty and two-thirds per cent.

The value of such a method as this lies in the facts that popular sentiments under it are, as a rule, accurately expressed, that a Scoutmaster may be guided by the evident ability of the most advanced Scouts, and that the balance of power always remains in his hands.

After the Scoutmaster has selected his patrol leaders, the next problem, and a most interesting one, is to train and develop them.

TRAINING PATROL LEADERS

It is incumbent on every Scoutmaster to focalize his desire to be of service upon his boy leaders, and patiently encourage them to carry out what he clearly sees is profitable. If every Scoutmaster could grasp the boy's point of view and realize with what tremulous ecstasy a boy officer approaches his responsibilities, there would be more patrol leaders in reality, as well as in name, and this office would not be so much usurped by Scoutmasters.

The competence or incompetence of a patrol leader bears a direct ratio to the efficiency or inefficiency of the Scoutmaster. The Scoutmaster's most valuable objective is developing leadership in the boys under him.

A man unfamiliar with the normal boy at his best fails to appreciate how much the boy, under sympathetic guidance, is capable of understanding. To delineate the steps by which a Scoutmaster may discover a boy's nascent abilities is impossible. Only by trial and error with each boy singly can he learn what to expect. There are, however, two important sign-posts to be regarded: the boy's willingness to try and the method he will adopt.

GIVE THE BOY A CHANCE TO REACH UP

The average boy will undertake almost anything within reason, indeed sometimes not within reason, provided he likes the inducement offered. The difficulty often lies with the fact that the leader does not appreciate the boy's point of view and hence too frequently does not expect enough of him. It is always safer than otherwise to assume that a boy knows and can do twice as much as one thinks, and begin one's influence with that much taken for granted. The influence is much better for the boy, and the required watchfulness more wholesome for the adult. Though he may understand only half, it is better that his intelligence be stimulated to learn the unknown half than that no field of opportunity and study be offered.

The practice of condescending to the trivial so that a boy may surely respond, generally incurs his hearty disgust and restricts the range of his leader's influence. It is well known that a youth strongly resents childish good turns, such as those whose only purpose is to emphasize how such things may be done practically.

MAKE THE BOY FEEL HIS RESPONSIBILITY

Responsibility elevates a boy, but lack of faith in his possibilities is a reproach to his mentors and a clear reflection upon the value of their influence. In theory the necessity of recognizing good in others and placing responsibility upon them is apparent, but in practice it is often disregarded. Let the Scoutmaster remember his own boyhood and reflect upon his own feeling when he had duties imposed upon him which called out his sense of responsibility. A boy will usually be found willing

to undertake a really difficult piece of work if he feels that others seriously expect much of him.

If a boy's method of going about his work is unwise, he should be guided and encouraged. But the responsibility should not be removed, or the work done mostly by another. When responsibilities and confidence are wrongly placed in a boy he may quickly overrate his own powers and his personal importance. Such effects as these, however, may only be signs of rapid growth and exaggerated confidence in his own powers. They may be healthy signs of strength of personality, which must be absorbed by a well-tutored sense of the importance of his duty and the most useful methods of its successful discharge. By placing responsibility wisely and indicating the way to proceed in doing what is demanded, qualities of leadership are gradually developed, and the Scoutmaster gains a reliable ally.

ADVANCEMENT OF PATROL LEADERS

Much confusion of method and aim has resulted in Boy Scout training, because of a lack of definitely established values in and demands upon the offices of patrol leaders and assistants. In consequence, the offices of patrol leader and assistant patrol leader are rarely surrounded with the necessary dignity and prestige. No peculiar stamp of individuality has been given them that has served to guide either the Scoutmaster or the boy officers. The marked characteristics desirable in offices so important and so universal have been, except for insignia, almost wholly lacking. Scarcely anything has been created to invest them with the essential dignity, or to supply exacting demands which by virtue of being

known to all make more evident and persistent the claims of duty. The chief difficulties with the present system centre in a lack of sufficient permanency in the offices and in a lack of progressive advancement offered those who prove capable and efficient. Patrol leaders should be advanced in logical progression from one rank to the rank next higher. Start, for the sake of illustration, with three full patrols. Appoint the patrol leaders and assistants as previously suggested, giving seniority to patrols and their leaders according to their rank and general advancements. If the three are of the same standing, allow time for them to pass through their early sifting-down and weeding-out stages. This may take from three to five months. At the end of the "settling" period, a certain number will have passed, or will have made an effort to pass, into higher grades. This will, in a sense, distinguish certain members and make it possible to divide them according to advancement, with those of highest rank in the first patrol, those next in the second patrol, and so on. If at the end of that period two or more patrols are made up of Scouts who have earned the same standing, the Scoutmaster should delay in distinguishing these patrols by numbers (as first patrol, or second patrol), and number only the less proficient patrols in the order of their deserts. Eventually, it will become evident that the patrols can be divided fairly according to rank. Then the distinction should be made and the decision respected. Thereafter they will be thus designated so long as the patrol or each individual member of it maintains his standing. If by diligent application a member of the second patrol attains a rank higher than that held by the lowest member of the first patrol, they should exchange places.

RECOGNIZING INHERENT DEFECTS

To the fact that the Boy Scout organization has thus far ignored the advantages of grouping chiefly by merit is doubtless attributable the failure of the present patrol system to accomplish what it should in the development of efficiency and of leadership. The familiar complaint of ardent troop members that "some of the fellows want to work all right, but others don't care and just fool," shows a weak condition, and one that constitutes a serious drawback against progress and efficiency. The public school has long recognized the necessity of distinguishing between the industrious youth and the laggard, between the capable and incapable. It has dealt with the inevitable disparity of achievement by grouping its pupils according to their advancement. This the Boy Scout organization as a whole must do before it will attain its rightful place as an educational institution. Now, practically, how should the system work as regards leaders?

METHODS OF ADVANCEMENT

Upon the basis described, the patrol leader of the first patrol should be the senior patrol leader of the troop, with the patrol leader of the second patrol next in rank after him. Running down the line from second to third in like order, create the patrol leader next in rank under the second patrol leader with the assistant patrol leader of the second patrol in higher rank than the assistant patrol leader of the third patrol. Under these circumstances, both patrol leaders and assistants rank in seniority of service. Thus, if the assistant patrol leader of the first patrol should for any reason cease to

hold office, the assistant patrol leader of the second patrol would assume his duties, and all officers lower in rank would automatically advance one position, leaving open for some new appointee the office of assistant patrol leader in the last patrol.

If the office of patrol leader of the second patrol should become vacant it would automatically be filled by the patrol leader of the third patrol. The assistant patrol leader of the first patrol would then become patrol leader of the third patrol, and all other assistant patrol leaders would advance one patrol. Whenever those who advance as leaders cannot measure up to the general standard of the patrol, they should be compelled to relinquish entirely the claim to leadership. They have had opportunity brought to them, and have been unable to rise to the demands of the occasion, therefore they should suffer as men suffer in life when opportunity is thrust at their door and they cannot accept it. In a system of this character a great educational advantage is enjoyed. A premium in the form of unusual opportunities is given leadership, and those who most need thorough training are made to serve through a probationary period in which they are first taught to obey and act cheerfully under orders from superiors. The conduct of leaders and assistants should be of exemplary benefit to all. Before the eyes of the troop they should display the qualities of true leaders, and indicate ability both to issue orders themselves and act under those given by others. In other words, they should demonstrate their fitness to lead because they can obey as well as command. When such influences as these permeate the entire troop, qualities of true leadership are developed.

The selection of an officer to fill the lowest rank made vacant by the general advancement would be determined by choice of the Scoutmaster, or, in case the entire troop participates in the election, by the Scouts and officers jointly. Any prospective leader in the troop might be chosen, although preference would naturally be given to some proficient, enterprising Scout in the first patrol, since it is the superior patrol of the troop in point of advancement and experienced leadership.

TERM OF OFFICE FOR LEADERS

The term of office of a patrol leader should, during good behavior and efficient service, be indeterminate, except in case of advancement. When for good cause he is suspended, his responsibilities should be temporarily assumed by the assistant under him. If he is disrated he may be reduced to an assistant's position, to the rank of ordinary Scout, or entirely removed from the troop. In any case of disrating or advancement the officer next lower in rank should be advanced to his position. A patrol leader's mettle should be tested to the brittle point. He should never be allowed to grow stale in office. He should be forced by pressure from his friendly competitors to work for all he is worth in his position until he advances to a higher office or rusts out.

In inaugurating a system of progression which conforms more nearly to the best practices in modern educational circles, it is desirable to outline clearly the duties to be imposed upon the various patrol officers.

DUTIES OF PATROL LEADERS

In general, the duties of all patrol leaders are: (1) To carry out delegated tasks; (2) to be leader of his patrol

and set for it at a high standard; (3) to help arrange for and assist in giving instruction, and in co-operating with outside patrol troops. Each of these calls for intelligent, alert response and a sensitive appreciation of what being a leader involves. The patrol leader should be given full charge of developing and carrying out the activities assigned to the Scouts under him. If latitude can be given for individual initiative, it is highly desirable.

The patrol leader must be looked to for strong personal influence. It is his duty to arouse the spirit of unity and friendly co-operation without which patrol development is impossible. To this end the Scoutmaster must help the leader by encouraging the use of patrol competitions and a system of merits by which the advancement of the individual is put to the credit of the patrol rather than to the purely individual account. Inter-troop competitions will also be helpful and keep alive the variety and interest that makes thorough mastery of requirements possible. Instructions in the simple requirements or in all the regular subjects in which the patrol leader is thoroughly proficient should be left to his charge. It should be made his duty to see that all candidates for examinations belonging to his patrol are fully equipped to pass the requirements, and he himself should examine them before they present themselves to the troop committee or local court of honor.

The patrol leader may call upon his assistant or upon any other capable Scout of his patrol for help. In fact, he should be encouraged to do so in all situations that make it practicable.

Besides these general duties there are specific duties which different leaders individually must assume.

THE SENIOR PATROL LEADER'S DUTIES

Upon the senior patrol leader more than upon any other officer in the troop—not omitting the Scoutmaster and his adult assistant—should rest the burden of responsibility for details. In a troop of more than three patrols the senior patrol leader should be relieved of patrol duties and be an officer at large. As senior patrol leader or troop leader he is next in rank to the assistant Scoutmaster or, where none exists, to the Scoutmaster. Given in detail for the sake of suggestion, his duties are: (1) To call, with the knowledge and consent of his Scoutmaster, all regular and special troop meetings; (2) to preside, with the assistance of adult officers, at all troop meetings; (3) to have general supervision of troop activities and all subordinate officers; (4) to appoint, with the advice of the Scoutmaster and assistant Scoutmaster, all standing and special committees, unless such appointment or selection is otherwise provided for in the constitution; (5) to countersign all orders on the treasury; (6) to stimulate interpatrol and intertroop competitions; and (7) to take such personal responsibility and initiative for the progress and advancement of the troop as shall be fitting in a boy officer of his rank.

SPECIFIC DUTIES OF PATROL LEADERS

The duties of each individual patrol leader, in addition to the general duties described are: (1) To call, with the knowledge and consent of his Scoutmaster or assistant Scoutmaster, all patrol meetings upon the understanding that an officer of at least an assistant Scoutmaster's rank be in charge; (2) to stimulate

individual effort by encouragement and competition; and (3) to represent the patrol in the officers' council. Occasionally, for practice, patrol leaders may be given opportunity to preside at indoor meetings and acquire practice in conducting parliamentary business. In addition to these, other more specific responsibilities, such as secretaryship, custodian of troop property, and the like, may be delegated to them by the Scoutmaster.

DUTIES OF PATROL LEADERS ON HIKES

When on hikes patrol leaders should seldom be given complete charge. The hike should not be undertaken until an assistant Scoutmaster, at least, can be present. Great care should be taken on all such occasions to see that all property regulations, fire laws, etc., are strictly complied with. For this reason alone, a competent adult person must accompany the patrol.

In camp or at any destination the leaders should be given much the same duties they would have at regular indoor meetings. Greater discretion, however, in assigning tasks is to be exercised, yet the same full and prompt compliance should be insisted upon.

RATING PATROL LEADERS

A most helpful method of indicating concretely to patrol leaders their duties is the use of a system of rating. Such a system serves the double purpose of setting a standard which may easily be followed and of providing an element of competition by which patrol leaders may gauge the success of their efforts and estimate their relative efficiency. The ratings should be given out monthly at a stated regular meeting, or

posted on a troop bulletin-board for inspection by the entire troop and its visitors.

The system outlined provides five divisions of estimation, which together total a score of 100 per cent perfect. Each division is subdivided and the complete grade indicated for it represents perfection in that one branch of a patrol leader's responsibility. Variations from these are to be graded according to the judgment of the Scoutmaster. For the sake of convenience, the method is outlined in tabular form. The grades are formed from the following:

(1) Schedule of percentage:

86 per cent to 100 per cent	1st rate
76 per cent to 85 per cent	2d "
66 per cent to 75 per cent	3d "
56 per cent to 65 per cent	4th "
46 per cent to 55 per cent	5th "

(2) Percentage according to divisions:

First	Division—	Personal attendance	15 per cent
Second	"	Patrol attendance	20 per cent
Third	"	Advancement	15 per cent
Fourth	"	Efficiency in administration	20 per cent
Fifth	"	Influence and general efficiency	30 per cent

First Division (for Patrol Leaders)

All indoor and outdoor meetings each month	15 per cent
Five-sixths of indoor and outdoor meetings each month	12 per cent
Three-quarters of indoor and outdoor meetings each month	10 per cent
One-half of indoor and outdoor meetings each month	5 per cent

Second Division (Entire Patrol)

100 per cent attendance at both indoor and outdoor meetings	20 per cent

90 per cent attendance at both indoor and outdoor meetings ..... 17 per cent
80 per cent attendance at both indoor and outdoor meetings ..... 15 per cent
70 per cent attendance at both indoor and outdoor meetings ..... 12 per cent
60 per cent attendance at both indoor and outdoor meetings ..... 10 per cent
50 per cent attendance at both indoor and outdoor meetings ..... 5 per cent

THIRD DIVISION (EACH PATROL)

Advancement of four or more Scouts in one full point of their requirements ..... 15 per cent
Advancement of three Scouts in one full point, etc... 12 per cent
Advancement of two Scouts in one full point, etc... 10 per cent
Advancement of one Scout in one full point, etc.... 5 per cent

FOURTH DIVISION (FOR PATROL LEADERS)

Official duties executed promptly ..... } altogether
Attendance at stated meeting of troop officers .... } 20 per cent

FIFTH DIVISION (FOR PATROL LEADERS)

Assistance given each member of his patrol .....
Co-operation with other patrols .....
Fine spirit shown in patrol and troop work ..... } altogether
Suggestion given for the improvement of patrol or troop work ..... } 30 per cent
General quality of service rendered .....

The variations which the Scoutmaster must estimate should be carefully worked out in each particular, so that perfect fairness may result.

SUCCESS OF SYSTEM DEPENDS ON SCOUTMASTER

Manifestly, the success of the system depends upon the intelligent co-operation and unbiassed judgment of the Scoutmaster. Any sign of favoritism, preference,

or partial help will quickly destroy its usefulness. Care must be exercised to combat any tendency toward priggish superiority on the part of the patrol leader who is ahead. This would destroy his effectiveness and detract from the spirit of good Scouting in the troop. Whether or not such a system is in vogue, a Scoutmaster should insist with vigor that a patrol leader faithfully discharge the duties of his office. Definite responsibilities should be imposed and good results exacted. Never after assigning work should a Scoutmaster usurp the office he has constituted, so long as that office is filled.

DISRATING

With some boys such a system, when worked out even under the most favorable conditions, will not prove successful. The boys may be incompetent. When every reasonable opportunity has been afforded the boy and he is unable to make necessary response, he should be promptly disrated from the position of patrol leader and asked to surrender his official insignia to his successor.

DISRATING ASSISTANT PATROL LEADERS

An assistant patrol leader should be disrated by his patrol leader upon the advice or with the consent of the Scoutmaster. In no case should a Scoutmaster act over the head of his patrol leader. The dignity of the patrol leader's office requires that he always be given respectful consideration.

When a patrol leader or an assistant patrol leader has been disrated, they must be required to work up again from the ranks, beginning at the bottom as would any ordinary Scout.

DISCIPLINING OF PATROL LEADERS

When patrol leaders are wisely chosen they seldom require severe disciplining. Nevertheless, whenever it is needed it is highly important that it be administered no less rigorously than the disciplining of ordinary Scouts. It must, of course, be distinctly different and the method of application particularly fitting to the nature of his office. For cases of mild insubordination, which may be frequent with the new patrol leader in whom consciousness of his official importance is undeveloped, the punishment should come in the form of kindly, but none the less positive, advice. He should be made to realize at the outset that as patrol leader he must be a model for other members of his patrol.

Failure to live up to the Scout principles must be treated with severity as being a serious offense. Scoutmasters should, however, take unto themselves no small share of the blame for this; because in the patrol leader, as in any Scout, it is doubtless due to the same cause, namely, the lack of having had these principles made sufficiently plain and attractive by the Scoutmaster. When all Scouts are made to understand that they can retain their Scout name with its attendant positions only so long as they respect and obey the Scout law and Scout oath, the Scoutmaster will have little necessity of subjecting them to any sort of humiliation because of failure to live as true Scouts.

Decisions on courses of punishment for wanton disrespect and insubordination on the part of the patrol leaders must never be placed in the hands of officers ranking below patrol leaders. The matter must be adjusted by the Scoutmaster and his immediate assistants

or with the aid or advice of the local troop committee. However, it is very much better, if possible, to settle such a misunderstanding between just the Scoutmaster and the offender himself.

Much need for discipline of boys and leaders arises out of overfamiliarity. A leader jeopardizes his position when he descends to the kind of familiarity that tolerates the omission of "Mr." before his name, or permits any of his boys to address him by his given name. There should exist a friendly attitude of restrained deference between a Scout and his Scoutmaster which will conduce to dignified intimacy, and effectually teach self-control, gentleness, and considerate respect for elders. How disgusting it is to see a stripling slap a good-natured lubber on the back and call him Tom, or Dick, or Fred, or Jones, or what-not! How beautiful, on the other hand, to see genuine mutual respect exhibited between energetic boys and a well-poised mature man, with only such normal barriers as emphasize the manliness of the relation! This expression is evidence of balance, intelligent guidance, and a sensitive appreciation of differences. Among the Japanese, who are universally recognized as a nation that gives first consideration to its youth, the necessity of kind deference between the younger and older is rigorously held. When a boy with knowing nonchalance oversteps the periods between youth and maturity by mimicking equality with adults, he usually becomes a caricature of manikin mannishness. Neither boy nor man, not thoroughly one thing nor the other, he becomes a mongrel with an unfairly distorted hybrid outlook toward certain valuable conventions. Cold aloofness, of course, there must not be. It would close the avenues of approach to whole-

some intimacy and large influence. Both extremes must be avoided. One is emasculating, the other impossible in a leader.

CONFERENCE AND COUNCILS FOR DEVELOPMENT

As a means of properly developing patrol leaders and senior officers, special meetings for patrol leaders alone should be held. These may proceed or follow the regular evening meeting. At such times the Scoutmaster should be freely confidential and painstaking in his outlining of problems peculiar to each patrol as well as the problems of general concern to their troop. In all matters pertaining to the welfare of the troop, Scoutmasters should be guided to a very large extent by the combined opinions of the patrol leaders. Give the boys practice in advising about and running their affairs.

HELP BOYS EXPLORE THE UNTRIED AND THE NEW

Rochefoucauld says: "Age does not necessarily confer experience; nor does even precept; nor anything but an intercourse and acquaintance with things. And we frequently see those who have wanted opportunities to indulge their juvenile passions in youth, go preposterous lengths in old age, with all the symptoms of youth except ability." In some, experience is a mere callus which effectually inhibits suggestions for improved action and restricts the range of growth by preventing that experience from being useful under new conditions. Self-introspection is difficult. It is hard for a man to remember how he looked upon things as a boy. Therefore it is of special value for a Scoutmaster to receive freely the discussions and suggestions of his leaders.

Conferences and councils need not be frequent, but

should be real. A Scoutmaster will find his energies better utilized if he can encourage patrol leaders to arrange these conferences rather than arrange them himself. The initiative of a Scoutmaster, if a positive factor at all, will stimulate that of the patrol leader. The stimulus should come in other ways, however, than through the direct suggestion of matters of business that are to be advanced for mutual consideration. Many topics presented for discussion at patrol leaders' conferences will naturally be reported at later meetings of the patrol and of the troop. In such cases, it will generally be desirable to have the patrol leaders present the matter rather than to allow them to depend upon the Scoutmaster. The Scoutmaster will find it greatly to his advantage to share every problem of troop progress and activity with his patrol leaders.

ALLOW THE LEADERS A FREE REIN

Do not insulate a boy against the attainment of leadership by doing for him what he should do for himself. At all Scout gatherings the patrol leaders should not only be held responsible for carrying out the Scoutmaster's orders, but should be given a liberal range of authority in originating plans and giving orders of their own. Recognize the authority created. After authority has been given, don't hound a boy about. Give him as free a rein as his ability and the good judgment of the Scoutmaster will allow.

DEVELOPMENT OF ASSISTANT PATROL LEADERS

Assistant patrol leaders must be developed in much the same way as patrol leaders. As assistants they must work under the direction of their leader and co-operate

with him in developing and maintaining a high standard of excellence in all branches of Scout activity. If the more menial or servile tasks fall to his lot, as they often will, he should see that they are completed with all the thoroughness and dignity becoming a patrol leader.

His duties should be as specific and binding as are those of his superiors. Wherever it is possible for the patrol leader to delegate tasks to his assistants, he should be expected and encouraged to do so. The assistant may rightly be considered the go-between for ordinary Scouts and the Scout officers; as such, he should see that the point of view of each group is shared by the other; that criticisms of conditions are either definitely rejected or as definitely sustained; and that rules and courses of action are clearly understood and intelligently accepted before or, at all events, as soon as they are promulgated. He must represent both Scouts and Scout officers, seeing that the obligations of each are appreciated and accepted.

THE OLDER BOY PROBLEM

The secret of dealing with the older boy lies in keeping him busy—engagingly busy—with associates of his own age. The older boy should either be active with the troop or definitely sever his official connection with it as an active Scout. He may, of course, retain honorary membership, but even then occasional activity should be required. If he honorably severs his connection he should be given a demit, or discharge, that indicates his rank and service. If not, his relations with the troop should terminate as they would in any case where a member fails to measure up to his responsibility. Often,

however, the responsibility lies not so much with the older boy as with the Scoutmaster. Under present conditions, where membership in a patrol is not determined according to advancement, older boys are frequently made to work with boys much younger. This they resent. Where a system of progression according to merit is used, the older boys logically keep the lead and enjoy competition with others more nearly their own age.

The difficulty is further relieved if young assistant Scoutmasters can be pressed into service. "The leverage on every epoch of boy life," says Fiske ("Boy Life and Self Government") "is the age next older; near enough to it to gain confidence and admiration, yet enough older to hold respect." But most important of all, older boys must be kept busy. This may be done by using them as acting assistant Scoutmasters; as instructors of boys and as patrol leaders and special assistants; as special delegates to assist in the formation of new troops; as big brothers to those needing special encouragement. In this instance they must carefully respect the authority of the patrol leader whose boy they assist.

TROOP WAITING LIST

A troop "waiting list" is a valuable asset. It serves to intensify the interest of both those inside and those outside of the troop borders. By it an efficient Scoutmaster is enabled to keep his troop small, and at the same time form the nucleus of another troop, which his older boys may eventually weld into a patrol or which some other man may lead. If those inside constantly feel the pressure from the outside demanding the places of the indolent or the delinquent, there are less apt to

be indolents and delinquents. Thus no one enjoys any sense of security when he falls below the standard set by the troop.

TROOP FINANCES

The question of properly handling troop finances is highly important. By wise supervision lessons of exactitude, promptness, thrift, and business proficiency should be taught. Looseness in paying dues or handling the financial accounts must never be tolerated. There should be one treasurer for the entire troop. He alone among the boy officers should be made responsible for the collection and care of all troop money. This money the treasurer should collect at regular evening meetings from each boy individually. Where a troop is so large that this becomes impracticable, money should be delivered through the assistant patrol leader of each patrol. In every case a receipt of deposit should be handed the giver, and an entry made in the books of the treasurer. The following simple scheme is suggested:

SCOUT SUMNER R. SMITH

in account with.....Troop

OF

BOY SCOUTS OF AMERICA

In.....

Each Scout must faithfully comply with the following simple rules, viz.:

1. At the time of each payment of moneys due his troop, present this leaflet and see that the treasurer enters the same together with the date of payment on page 2.

2. Produce this leaflet at any time as requested for the purpose of an audit of the troop's finances.

3. Present this leaflet to the treasurer at least once in every three months for the purpose of having him enter on page 3 all charges against the Scout as they appear on his books.

The following payments which appear in my handwriting have been received from

SCOUT SUMNER R. SMITH

DATE		AMOUNT
Dec.	By cash	$.25
Jan.	" "	.10
Feb.	" "	.10

The following are the items appearing in my books as charges against

SCOUT SUMNER R. SMITH

DATE		AMOUNT
Dec.	To regis. fee	$.25
Jan.	" 1 mo. dues	.10
Feb.	" " " "	.10
Mar.	" " " "	.10

TREASURER'S MEMORANDA OF MONEY

RECEIVED FROM MEMBERS OF TROOP.....

AMOUNTS RECEIVED

NAME	REGIS. FEE	JAN.	FEB.	MAR.	APR.	MAY	MISC.
1. Beal, Henry..	.25	.05	etc.				
2. Smith, Sumner	etc.	etc.					
3. Etc.							
Total.....							

DISBURSEMENT

	DATE	ARTICLE	AMOUNT
1.			
2.			
3.			

Total.....

Each of these cards should be made out separately and, although attached to each other, kept distinct.

NOTE: The above system was devised by Mr. Percy W. Carver, Scoutmaster of Troop 4, Newton.

THE GANG

In a real sense the patrol is a gang. Patrol life at best will partake of the best in gang life. The strength of a gang lies in its unity. Adventure, combativeness, enterprise, daring, and all those qualities commonly revealed in the life of the street-corner bunch, knit its members together and make possible the development of a common purpose. Gradually, almost imperceptibly, by reason of their common interest, which often is hostile to those of the community at large, the individual members are welded together, each acquiring the characteristics dominant in the group. Like public calamity, these boy gangs are mighty levellers. The tragedy of the poor gang is, however, that the levelling process is downward.

But the nature of "gangs" is greatly misunderstood. There is no virtue in the life of a natural gang—so called—that cannot, under adequate leadership, be improved upon or better developed in any heterogeneous group of normal boys near the same age. The much-talked about "gang instinct" is nothing more than the social instinct at work among boys, thrown together by chance circumstances of environment. This fact is substantiated by abundant instances, where boys who have been arbitrarily removed from gangs wherein certain interests and practices were common, have immediately, without any apparent inconvenience, adapted themselves to

wholly new conditions and opposite expression in other gangs. Boys upon moving into other neighborhoods may become prominent members of groups toward whom, under old conditions, they would have been desperate enemies. Conspicuous culprits in bad gangs, upon becoming members of good gangs, have been known to become reliable, and have exhibited fine qualities not evidenced among old associates. When boys of good repute have been thrown in with bad gangs, the converse has been demonstrated.

In the ordinary street gang, leadership is determined chiefly by physical force. Membership is determined by chance. Acknowledged leaders in them hold their positions only so long as they are able by force to compel recognition. In the Scout gang—to call the Scout patrol by its other name—a higher basis of estimation must be held. Membership is retained by qualities of good-fellowship.

BASIS OF LEADERSHIP IN SCOUT PATROL

These boy leaders must be selected according to character, ability, and capacity for wholesome influence. Their fitness for membership must be determined by thrift, mutual interest, and ability, or their opposites. The Scout gang must cultivate a spirit, *based on prestige*, of effort and achievement, such as directs the strongest and best of street gangs and which, by supplying different motives, develops only virility, intelligence, and manhood.

THE BOY FROM THE GANG MAKES A GOOD SCOUT

Scoutmasters are encouraged to understand that the boy who has a desire for "group" life is the boy for

whom Scouting is intended. Indeed, the supreme virtue of Scouting lies in its ability to direct and develop this group spirit, providing through its utilization a liberal amount of fun, and cultivating by means of it the best side of a boy's nature. Just as in playing ball the boy is taught that all members of the team must work together in order to secure the benefits of combined strength, so the Boy Scout in the patrol, a much more inclusive form of organization, must be taught in preparation for citizenship to yield his will to the will of the group whenever he realizes that it is for the benefit of the group, and in this way add his support to the success of a project of common interest.

Scouting was never meant for, and has never appealed particularly to, the mollycoddle or the dandy. It claims its support from the active, responsive boy who is brimful of life, able and willing to meet emergencies in which he can be of service, and who as a man will dare to stand squarely by what he knows to be the right.

Remembering this, men of sound reason say: "Take the boy who has life enough to get into mischief and direct his energies into paths where they will become productive. Good effect is sure to result."

The adolescent boy of this type is sensitive to the best. He is plastic, impressionable, buoyant, and eager to forge ahead, desiring to explore the untried and the new. Imagination, hope, and ambition open for him the springs of creative pleasures. The Scoutmaster, with a keen perception and a national interest in the welfare of the boy, should teach him to enjoy, appreciate, and use his life so that he may in reality become a Scout

"Who through all he meets can steer him,
Can reject what cannot clear him,
Cling to what can truly cheer him;
Who each day more surely learns
That an impulse from the distance
Of his deepest, best existence,
To the words, Hope, Light, Persistence,
Strongly sets and truly burns."

That Scoutmaster is successful in his undertaking of developing boy nature who will continually keep in his own mind and, in the words of Emerson, make the boy realize that, "Though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil, bestowed on that plot of ground which is given him to till"; that "The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he himself know till he has tried." Every boy is potentially a producer. The help that is really helpful is that which teaches him to help himself.

By such means as this will the inward passion for achievement, the instinctive groping toward a goal, the coherence of a worthy purpose to high resolve which at once creates the desire to lead and the willingness to follow, the stimulus of friendly competition and kindly encouragement develop a boy to an appreciation of his own possibilities, and cultivate those qualities that make for leadership and success.

BIBLIOGRAPHY: "Scoutmasters' Manual," "Boy Scouts of America."

IX

CHIVALRY AND DISCIPLINE

ADOLESCENCE, THE TIME OF SOCIAL CONDUCT

ADOLESCENCE is the period when conduct should spring from social motives, when social sentiments should be awakened and cultivated, and when habits of social living should be formed. In the unfolding boy life this kind of conduct is now natural. It possesses qualities that are essentially different from those that are characteristic of later and earlier periods of development. There are distinct qualities that should characterize the conduct of a Scout, especially in view of the intensely social nature of adolescent life.

When the age of puberty is reached—and this is practically the same as saying, when Scout age is reached—there are nervous and mental transformations that are just as striking and even more profound than are those that are physical. Self-consciousness is the most prominent mental characteristic of early adolescence. Sex consciousness is an important aspect of that awareness of self. The dawn of the parental instinct is now seen reflected in conduct. All social relationships, involving this newly discovered self, contain certain elements that are novel to the boy. They occupy a large place in his present interest. Frequently a thirteen-year-old boy who, two years earlier, enjoyed

"speaking pieces," now finds the nervous strain of being looked at by so many people too great. He cannot keep his attention directed toward things other than himself. When with others, especially with girls, he is apt to be bashful, shy, timid, awkward, or self-assertive, egotistical or fastidiously polite—all showing that he is inexperienced in this new type of conscious self-expression.

SAFEGUARDING THE SOCIAL LIFE

The normal development of a wide range of natural, wholesome, recreational interests is a necessary moral safeguard of boy life at this critical period. The boy from twelve to eighteen years of age whose mind during playtime is not preoccupied with a variety of such interests is not adequately fortified against those suggestions which naturally appeal strongly to a newly awakened sex consciousness. It is morally unsafe to let a boy pass through the period in which the sex instincts are maturing without familiarity with a range of wholesome play activities that make direct appeals to instincts other than this one. Instinctive impulses of some kind are sure to appear in conduct. It is for society to determine which they shall be. To deprive him of recreational activities as wholesome and as varied as are his natural capacities is to increase the probability of immoral conduct, that is, of the excessive development of one such capacity. For the absence of a large number of well-developed impulses requires of him a power of self-control with regard to some one of them which he does not possess. In other words, there must be built up in his life impulses that, during this period of development are able successfully to compete with any sudden

and abnormal tendency of the sex impulse to find expression in conduct.

When the suggestion comes for a boy of Scout age to "take in" a cheap show or to attend some questionable amusement, there are already within him impulses to yield to it. Such a suggestion finds him already equipped with natural tendencies to investigate, explore, and appreciate all social life. Commercial interests "feature" abnormal passion. They traffic in sex excitation, for under these conditions boys spend money lavishly. The normal life seems tame and intolerably dull compared with the travesty of human passions represented by professional amusement makers. The glamour of it all appeals to the boy's imagination. Its excesses appeal to his curiosity. The exposure of the most sacred things of life and the show of passion appeal to his love of excitement. The characters and the whole setting make a profound appeal to his social interests.

The church is facing a portentous crisis in this matter of the social and moral training of her boys and young men. The hold which commercialized amusement, with its morals attuned to the ticket office and cash-box, has upon the present generation of young people is appalling. Vast business interests are involved. The schemes of promotion are cold-blooded, persistent, daring. Gigantic corporations are taking advantage of a morally stupid and indifferent public opinion. The vast majority of the play programmes of certain communities are characterized by professionalism, commercialism, and immorality. Jane Addams has stated: "Since the soldiers of Cromwell shut up the people's playhouses and destroyed their pleasure fields, the Anglo-Saxon city has turned over the provision for public recreation to

the most evil-minded and the most unscrupulous members of the community." ("The Spirit of Youth and the City Streets," p. 7.) A careful survey of commercialized recreation in Kansas City showed that thirty-two per cent was accompanied by intemperance, obscenity, suggestions of crime, dissipation, and late hours.

Any attempt to force the boy into a negative attitude toward this programme of commercialized and otherwise degraded amusements, without providing him with a positive programme of activities that make as direct an appeal to his natural impulses, is cruel, injurious, and hopeless. The adolescent boy who is socially idle, under present conditions, is in social danger. This danger is rapidly increasing because of the wide-spread introduction of those mechanical devices—such as motion-pictures—that intensify the sense-impressions made upon the spectators or participants. Unless there are provided attractive opportunities for the widely varied and normal expression of a boy's social propensities, it is inhuman to deny him opportunities for their abnormal expression. In either case the activities that alone will satisfy his innate demands must appeal to his imagination, satisfy his curiosity, and provide for intensive forms of expression.

THE LARGER SOCIAL INTEREST

The adolescent boy's social instincts are by no means confined to or dominated by those that are concerned with sex. His social pleasures are not naturally dependent upon the presence of girls. During early adolescence, the sex instincts are naturally modified by the group or gang instincts. At this time it is not as natural for a boy and a girl to be together alone as it is for them

to see each other as members of groups. The expression of these wider social instincts has often been described in terms of tribal life. There is a chieftain or leader. Common interests create common bonds. Each individual finds his place in the larger social unit. In working for the success of his patrol or troop, the Scout unconsciously comes into possession of social abilities that otherwise would remain latent. Moral values are social values. It is as a member of a gang or troop of boys that the Scout realizes some of his most elementary and valuable social capacities.

AN ALARMING SITUATION AND HOW TO MEET IT

The unspeakably immoral conditions in many public schools—especially in the high schools—are due in part to the fact that there is being imposed upon the boys and girls a study programme that leaves inadequate time and strength for normal recreation. The study requirements appeal to only a relatively small fraction of the natural activities of this period of development. The result has been that wholesome and widely varied types of recreational conduct have not been developed. Even where athletic programmes have been promoted, they are often too highly specialized to meet the deepest needs. Impulsiveness is usually associated with ignorance. The man of only one idea is the dangerous man. It is the educated man who can control self and be deliberate. It is the boy who is recreationally educated who has an alternate line of activity or mode of expression that saves him in the moment when the wrong one is suggested. Expression is not absolutely thwarted; it merely takes another direction. Social poverty breeds social vice. It is one of the chief moral

functions of Scouting to provide for the widely varied and natural social activities of boys, to help them to realize that kind of social living that will call forth not merely one or two, but all of their natural impulses and sentiments. Thus it is possible to "short circuit" the sex impulse.

The Scoutmasters and other directors of boys' work in the churches should be on their guard concerning the adoption of wrong methods of dealing with this problem. Certain leading physicians and educators have undertaken to guard against an abnormal sex life by calling to the attention of boys the terrible physical and mental results of such sin. Vivid descriptions of pathological conditions have been used so as to make the boys afraid of doing wrong. The plan has not included an effort to provide them with an attractive and positive programme of right living. So the result has been moral injury. "The specialist in sexology, whose long familiarity with the physiological facts has resulted in his losing the initial delicacy of sex consciousness and admiration for the romantic in life, may easily become unfit to teach this subject so as to minister to practical needs." "Whatever knowledge of sex and sex relations in human life is not necessary at any particular period of the child's life for these (practical) ends should not be imparted at that period! The fact that a child has arrived at the period of adolescence does not necessitate that child's receiving exhaustive and technical instruction concerning the physical aspects of his sex life." ("Sex Education in the Sunday-school," Richardson, in *Religious Education*, October, 1913.) On the other hand, unless enough information is given to satisfy a natural and legitimate curiosity, there is danger that that curi-

osity will become morbid. This menace of morality, morbid curiosity, should be avoided at any cost.

THE MEANING OF CHIVALRY

The right method is to hold before the boys a positive ideal of intensely social activity. It is chivalry with all its tinsel, its mysteries, and its secrets that alone provides for such an ideal. In this mediæval system of military privileges, the knight whose ideal qualifications were courtesy, generosity, valor, and dexterity in arms, rendered on horseback several degrees of service and received, in return, peculiar honorary titles and honorable positions with certain aristocratic limitations. A knight was of noble birth. He served first "as page and afterward as squire to the sovereign, or to some earl, baron, or other superior lord, to whom he attached himself, and whom he was bound to follow to war—on horseback." (C. D. Knight, in Century Dictionary.) Sometimes, on the field of battle a warrior was created a knight because of valiant service rendered to his lord. During the age of chivalry that followed "the Crusades, knights were bound by the highest obligations to chivalrous conduct and were supposed to espouse the cause of the unfortunate, especially of women." In modern times the English sovereign may confer this honorary title as a reward of personal merit without reference to birth or possessions. Military service as a feature of knighthood has disappeared. Neither the dignity nor the title is transferable to the heirs. They are the reward of personal merit or honorable service.

There is no other one term that describes these natural elements of ideal adolescent morality as well as does chivalry. If this word can be lifted out of its

historical setting, retaining much of its former associations, but interpreted in the light of twentieth-century conditions, it may well stand as the moral aim to be sought and as the natural type of a boy's social conduct. The boy at this age is adventurous, gang-loving, sensitively conscientious, imaginative, competitive, sentimental. He feels the rising tide of new altruistic impulses. Loyalty to a group is instinctive. And because every group is organized around a leader, though the principle of organization may be very simple, there is a bond binding him to the leader of his gang that is an important factor in determining his conduct.

Hence: "The Scout oath (is) not in any way like the oath taken in a formal court of law, but (is) more on the order of the knightly oath of the Middle Ages, where the knight pledged his word of honor to reverence his king as his conscience, and his conscience as his king. It is, indeed, a pledge of fidelity by knights of a newer era for the building of a better and more social chivalry." ("Scoutmasters' Handbook.")

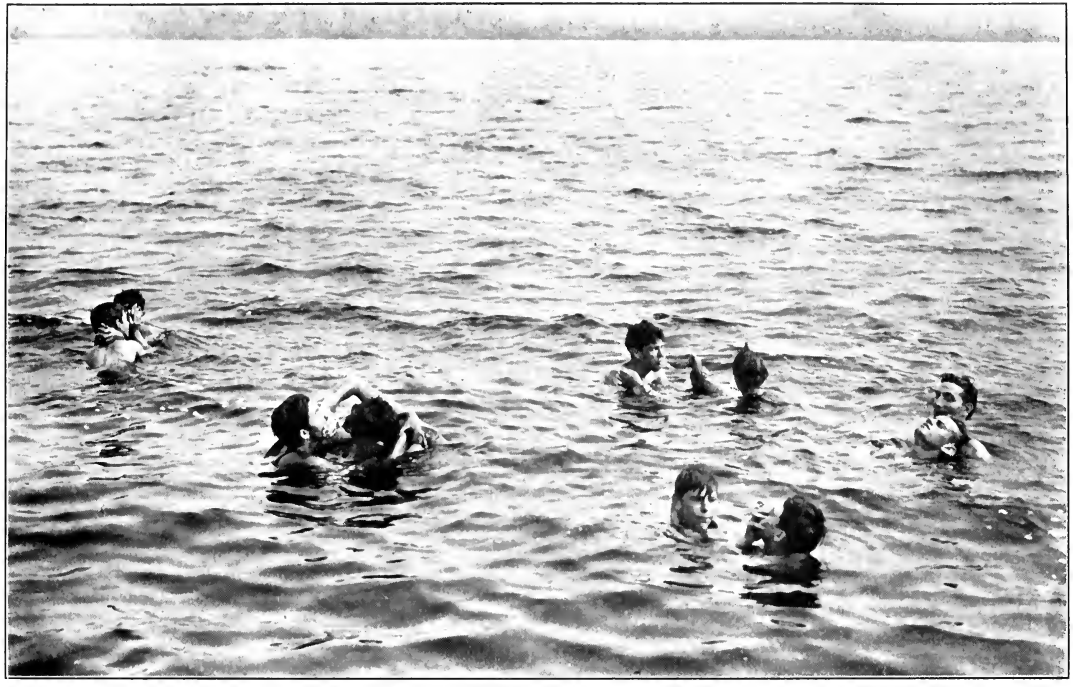
A NEW TYPE OF KNIGHTHOOD

If Scouting can be properly applied by the church, a new type of knighthood is going to be built up in our American civilization. Men like Lincoln, Daniel Boone, Grant will be held in increasingly high esteem. The great political, social, economic, educational enterprises are going to bring to the forefront men and women who belong to this new type of chivalry. To prepare the Scout to win honor in these new modes of warfare is an aim worthy of the church. A generation of young men can be trained to attack political, social, and economic evils with the same valor as that which characterized the

knights of the mediæval ages. Thus, a new era will surely dawn. The home will be protected, the rights of the new generation guarded, and citizenship will take on new meaning.

Take, for instance, the influence upon the true Scout mind of the chalk marks on the fence or the side wall or in places frequented by boys. Often they contain obscene or filthy suggestions. What impulses will be aroused or sentiments stimulated when a true Scout sees the lewd design? That will depend upon the furnishings of his mind at the time when he sees it. If the unchaste suggestion finds the boy mind already possessed of the idea—a Scout is clean—his first impulse will be to rub out the obnoxious chalk marks. He follows this impulse, erases the offending spectacle, and goes away morally uninjured. Yes, more than that—he has gained strength. He is forming the habit of chivalrous conduct. His character is being fashioned along right lines.

In Scout-craft the chivalrous bearing of the knight toward those who were helpless, and especially toward woman, has been enlarged. The Scout promises "to help other people at all times." As a matter of history, it is interesting to note that the introduction of the Scout movement into America can be traced to a courteous act of a London Scout. Mr. W. D. Boyce, of Chicago, had lost his bearings in a London fog. A kindly faced boy, perceiving his predicament, gave him the needed directions. The lad politely refused to accept the shilling offered him. "I am a Boy Scout and cannot take a reward for an act of courtesy," he said. This reply so pleased the American that his curiosity was aroused. The information he received led to an inter-



Swimming Instruction

view with General Sir Robert Baden-Powell, and later to co-operation with others in forming the Boy Scouts of America. The daily good turn of the Scout is often more prosaic than the glittering tournament or the mediæval quest of adventure, but its spirit may be none the less truly chivalrous.

To build the ideals of Christian chivalry into the life of a boy, and thus save him from mawkish sentimentalism is not an easy task. Boys are apt to take the line of least resistance. It is easy for them to drift off into habits of self-indulgence, indifference, and other kinds of moral weakness. It may be difficult to find things to do that make a sufficiently direct and powerful appeal to whatever social interests are already awakened. Victory will never come as long as the boy is consciously struggling with himself. It is the plan for work and play rather than himself, that must finally receive his attention. A cheap or easy-going programme will not do this. Anything easier or lower than this ideal of Christian chivalry will fail to grip the boy for a long enough time to carry him safely through the period when habits are being formed. It is unsafe to lower the standard. The boy's instinctive modesty, his natural reserve when attending parties or other social affairs should never be injured. The Scout programme, thoroughly applied, will help him to properly regard the conventionalities that mark out the path of social propriety. Rigid fidelity to them is the price of true manliness.

THE LARGER PROBLEM OF DISCIPLINE

This task of holding before the troop a high standard of social conduct is part of a larger problem included in that of discipline. The ethical responsibility of the

Scoutmaster is not confined to his building up in the boys chivalrous attitudes toward those of the opposite sex, or toward the helpless, aged, or infirm. As the official representative of his church in its concern for the boys, he should be interested in their attitude toward all their equals and superiors. The Scout movement stands for a distinct and ethically superior type of conduct. It grips the whole life. The Scout oath and law is intended to be practiced by every member of the troop, and to result in each one's having a high social ideal.

In the practical application of this ideal, it is important to win and to develop the natural leader of the group without lowering the standards or making special accommodations. The highest type of conduct has its origin in ideas that are correspondingly high. It is very hard for a boy of Scout age to appreciate or to understand ethical principles, unless they are presented in concrete form. If he sees other boys acting in accordance with the Scout ideal of conduct, he gets hold of the ideas in a way that would be impossible if he had to depend upon books. Furthermore, because he is naturally imitative and socially sensitive, these ideas thus become reinforced. They crowd others out. Thus they tend to appear in his conduct. If the natural leader of the group is a living concrete example of these ideals, the ideas included in them become almost irresistible. For they are then reinforced by group loyalty and the natural deference paid to leaders. In a vital, ethical sense the natural leader "sets the pace" for the other fellows. They need his support and easily yield to the suggestions which originate in his conduct. Unless this boy leader is personally loyal to the Scout oath and law the Scoutmaster is seriously handicapped in his work.

Usually the problem of discipline centres in one boy. If it were not for him there would be no acute problem of this kind. Yet that boy who makes the most trouble, who seems to have the greatest difficulty in adjusting himself to the Scout oath and law, probably has better moral fibre in him than have some of the others who find conformity easy. Soft material does not take and keep a fine edge. The tempered steel and the boy with a temper may be put in the same class. It often happens that most of the work done by a Scoutmaster in maintaining the discipline of the troop is done with this one boy of great natural strength of character and large possibilities for leadership. That boy must be won at any cost.

CONSISTENCY AND JUSTICE

Boys naturally respect the Scoutmaster for his judiciously requiring that they live up to the standards of Scouting. They do not object to discipline if it is consistent and uniformly just. For they are naturally interested in virtue. Instinctively, they apply to themselves the practical ethical ideals of the organizations to which they belong. Conscientiousness is an instinctive characteristic of adolescence. But this sensitiveness works two ways. It is no less easy for them to detect favoritism and inconsistency in the conduct of others than carelessness in their own. Such marks of weakness in the Scoutmaster are perilous. He should avoid even the appearance of partiality in the matter of the enforcement of the rules of conduct. Boys of Scout age are apt to form opinions on the basis of surface observations. Belabored explanations of what seem to be lapses in the conduct of the Scoutmaster or

his assistants are usually beyond their power of appreciation. Transparent frankness, simplicity, and sincerity should mark all forms of Scout discipline.

Consistency is a primary requisite of discipline. Laxity one week and rigidity the next defeat the very end for which the standard is raised. If the purpose of discipline is to define the boundaries of permissible or right conduct until those boundaries become well-established in the moral habits of the boy, then the law of habit-formation must be observed. That law requires that no exception be suffered to take place until the habit is securely rooted in the life. Inconsistency means that the significance of an exception is not appreciated. One such instance of disregard for the rule or principle will undo the beneficent results of a number of instances of conformity thereto.

This law of habit-formation, as interpreted by William James, is so chary in the matter of lowering the standard once set up that it provides for a little gratuitous effort every day—a going beyond the rule, just a little, to make sure that there is no possibility of falling short of it.

REASONABLENESS

Any form of corrective measures employed to modify a boy's conduct or to maintain the integrity of the patrol's ideal or standard should seem reasonable to the boys. Punishments that seem to be unjust will cause the Scout to balk. They will cause him to lose confidence in the leadership of the Scoutmaster. A feeling of resentment should not be permitted to become permanent or to crystallize into some act of open hostility. If a Scout's feelings are really hurt, and his sense of justice

does not alleviate the mental pain, his loyalty to the troop or patrol is weakened. This is like taking the "temper" out of the steel. Under such circumstances a fine moral edge is impossible.

THE NEED OF DISCIPLINE

There is to-day a great need of Scoutmasters who are good disciplinarians. Among the many reasons given to explain why a large portion of American boys leave school at the earliest possible legal age, "a lack of willingness to think and to take responsibility," should, according to some educators, stand first. Multitudes of boys, whose parents want them to remain in school and who know that they are not wanted by manufacturers until they are sixteen years old, are so lazy mentally and are so lacking in the natural zest for achieving hard things that they easily become truants or dodge the tasks of arithmetic and grammar. What is needed is that hard tasks be assigned, and under proper conditions. Boys should cultivate the joy of rising to a difficult occasion. They should learn to concentrate their energy within a narrow channel, and therein win success. A definite habit of accepting responsibility during periods of recreation would help them to face school life with greater courage, patience, and persistence.

It thus becomes imperative that the Scouts' recreational conduct be properly supervised, that unsocial or immoral tendencies be checked at their first appearance, and that thereafter they should be consistently checked until they have been extirpated. For definite habits of disloyalty, sulkiness, disobedience, tardiness, carelessness, and irreverence spread over the life in the same way as do their moral opposites. The problem of discipline

is relatively easy before habits have become firmly rooted in the life. Adolescence is a time of great social plasticity. It is easier during the teens for a boy to form definite and habitual moral reactions than it ever will be again. It is likewise easier for him to discontinue permanently those types of conduct that violate the Scout oath and law.

In this connection it should be noted that the most effective method of curbing and ultimately rooting out an unsocial, but instinctive, tendency is to substitute for it one that is closely allied to it but which is morally constructive. A consistent and persistent policy of mere repression is apt to lead to greater irritation. Inhibitions are strengthened because of that pervasive combative instinct so easily aroused in boys. The danger is that as a result of such a negative policy, the wrong-doing may take place under cover of secrecy. If a boy is kept busy at definite and interesting things that are natural occasions for his building up moral habits, the undesirable ones will tend to become atrophied through disuse.

REGULATIVE DISCIPLINE

Scout discipline is therefore regulative rather than restrictive. There are few "don'ts" applied. If a boy is kept busy doing the right thing—especially if that right thing is also interesting—he will not have time to get into trouble. Expression rather than repression is the great law of life. Regulative discipline provides for the co-operation of the boy and society. In purely restrictive or "guard-house" measures, society takes the whole responsibility and, usually, in opposition to the boy's will. Such measures result in an inevitable

dwarfing of the power of self-control. Wrong feelings are usually thereby aroused and expressive impulses are thwarted.

The rules that are laid down governing the conduct of the Scout should be simple. They should be thoroughly understood by him. Then obedience thereto should be required. For instance, if the patrol is to meet at 7.15 P. M., every Scout should be on hand *at that* time, not ten minutes later. If the uniform that is worn signifies citizenship in the making, let that uniform be taken care of as scrupulously as is that of the police, the state militia, or the governor's staff. A Scout should not come to a meeting of the patrol or troop with a button off or other evidence of carelessness. Every meeting should be a kind of inspection time. The Scout oath and law should be to the Scout what the oath of allegiance is to the knight. A warm-hearted feeling of fidelity to and respect for the Scout standard of conduct should characterize every member of the troop. Scouting should develop something akin to the military spirit—though devoted to a chivalrous and contructive rather than a material and destructive ideal. Promptness, neatness, obedience, loyalty, cheerfulness should be transparently characteristic of the Scout's conduct.

The mode of enforcement of these rules will depend largely upon the personality of the Scoutmaster. By far the best ordinary method is that of example. Patience, firmness, and consistency will win. The inspector-general of the Massachusetts State militia was once addressed by an officer of the regular army in these words: "If I can see the drill-master or instructor of a troop or battery, I can judge within ten to fifteen per

cent of the efficiency of the organization. His personality will be reflected in their standing." The Scoutmaster must first have a sense of orderliness. This must be reflected in his own behavior. He should be a shining example of how to keep the rules that the Scouts are to obey. The way in which he salutes the flag, falls in line, attends the meetings should be object-lessons for the boys.

There are no set rules that can be followed showing how to deal with boys who fail wilfully or carelessly to live up to the standards. A method that is perfectly adapted to a boy of sanguine temperament might do harm to the choleric boy. All boys are not equally sensitive to rebuke before the troop. But in every case all of the circumstances should be known. Apparent misbehavior is not always real misbehavior. It is well to keep in mind the old saying: "Circumstances alter cases." With the older members of the troop a strongly disciplinary appeal is made when they undertake to fulfil that First Class requirement: "Enlist a boy trained by himself in the requirements of a Tenderfoot." Instruction in the true spirit of Scouting must be by example. The responsibility of training a Tenderfoot in such principles as loyalty, courtesy, bravery and obedience is a wholesome stimulation of one's own virtues. These expressional activities, with a view to the enlightenment of another and younger boy, increase accuracy, help to focus attention, and lead to sharpness of definition. While the First Class Scout is instructing the Tenderfoot, both are kept morally straight.

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X

PRIZES, AWARDS, AND MERITS; THEIR USE AND ABUSE

A PRIZE DEFINED

If a layman of even more than average intelligence were asked whether or not he favored the giving of prizes for distinguished conduct in tests of skill, he would doubtless respond in the affirmative. "What," he might say, "recognize superior skill by a prize? Why, of course such recognition is desirable! Such recognition or the anticipation of it has always been a spur to effort."

But if this business man were asked how the recognition should be applied, what basis of estimate should control it, or what the nature of the prize should be, he would doubtless reveal the fact that what he looked upon as a prize was really a merit, a mark of progress toward an objective; and that what in the most modern sense is called a prize he looked upon as something capable of doing more harm than good. If he were really thoughtful, his answer would be much qualified.

The fact is, the word prize has several meanings, most of which are indiscriminately used. Consequently, when a prize is spoken of, it may mean anything from stolen booty or loot to the thing which a man values most highly in life as worthy of attainment—his goal.

In the sense most frequently employed, a prize is that which is bestowed upon an individual person or thing on the basis of demonstrable superiority, and in the bestowal of which other contestants are defeated and eliminated. Accepting the word in the latter sense, a prize or a prize system has no justifiable place in the Boy Scout method of education. At its best, such a system of awarding effort is artificial; at anything less than its best, it would thwart the purposes of the Boy Scout undertaking.

DISCRIMINATION BETWEEN PRIZES AND MERITS

"It is one thing to award all who do well," Doctor J. H. Carlisle has said in discriminating between prizes and merits, "but it is quite another thing to give prizes to the few who are pronounced the best. You may offer a reward to all who are punctual, but do not offer a prize to the one who reaches the chapel first in the morning. Give a reward if you will to every engineer who uniformly makes good time, but do not offer a prize to the fastest runner on the road."

The granting of a prize necessarily makes a distinction between one and several. It presupposes a competition, an engagement of some sort with others, and implies uncertainty as to the outcome. Whenever it demands of one what cannot be attained by all it becomes a mockery and a joke. Only can it serve to show who among several is most skilled. A prize, therefore, at its best, is nothing more than a recognition of the attainment by one of what all may, or at least should, try to attain. It becomes an evidence of success on the one hand, and on the other, of failure.

THE PURPOSE OF PRIZE-GIVING

"Now what," we may ask, "are prizes given for? Are they intended primarily as rewards for the diligent, or as stimuli for the apathetic and indifferent?" They may be either or both. Generally speaking, however, the sole purpose for offering a prize—when it is offered with a serious purpose—is to excite keener interest in a particular kind of effort among those whose interest is lagging, or to arouse an interest where none has previously existed. In school studies, for example, prizes were long given for special attainments in order to arouse concerted effort and create interest. But often unwarranted suffering is inflicted upon those who, having worked faithfully, are made to feel a sense of inferiority and failure in contrast with the successful. That the effect was not good is evidenced by the fact that in progressive schools of the present day the practice of prize-giving is discarded except in the form of scholarships where, if accepted at all, continued and more diligent application is required. It was observed that prize-winning appealed only to those already selfishly eager to forge ahead and outdistance their associates, or to parade to better advantage before them. In such, the egoistic motive was already too strong and required curbing by corporate rather than by individualistic activities.

Instead of the old prize systems, systems of self-government and merit have been inaugurated which make a greater distribution of responsibility, involved co-operation, and greater application and steadfastness.

A PRIZE OFTEN DEFEATS ITS OWN END

The Scout organization also has learned the same lesson. It is discovering that the offering of prizes rarely acts as a stimulus to those who really need the stimulus. The effect in Boy Scout training is clearly illustrated by the following case which may be regarded as typical: That member of a troop of twenty-four Scouts who could in competition with all other members of the troop prove himself most proficient in signalling was offered a set of handsomely mounted signalling flags. The competition was open to all. Five of the troop were at the time fairly expert signallers. The other nineteen were uninterested to win because the effort was hopeless. They considered the chances too remote—hence they had no desire to participate. The five, on the other hand, did not need any spur; but virtually withheld it from those who did need it.

In another instance a twenty-five-dollar kodak was offered as a prize for the six best mounted photographs of activities in a camp taken, developed, and printed by one of the two hundred and fifty boy campers. The conditions of the contest required that at least six boys enter. The conditions were complied with, but early in the competition it was evident that one was far superior to all others. He worked industriously without close competitors. He was thoroughly interested. As an amateur photographer he did remarkably well. He won the prize. What was the effect? Was he more interested in photography? A little perhaps. Was the camp as a unit more interested? Evidently not. Were the five or six other contestants more interested? It is doubtful. Later, however, the camp did become

interested in photography; but the method of arousing the interest was very different. A camera club was organized, officers were elected, a plan of work outlined, and equipment purchased. From that point under capable supervision enthusiasm grew. Exhibitions of the best pictures were given, showing the progress and proficiency of the various individuals. As a result, much thorough knowledge of the art of making pictures was gained, and all worked toward the standard of the most proficient. How much more can be taught that way than by stirring up strife, contention, and malice—or if not these, at least setting at variance participants who to better advantage can co-operate! Co-operation does not discourage or belittle. Under good leadership it raises each to the standard of the best, and by encouragement lends inspiration and force to counteract feeble interest and unstable effort.

PRIZE-GIVING THWARTS CO-OPERATION

The Boy Scout organization depends upon co-operation. It is not built to withstand the ravages of prize competitions. Virtually, there are but two units in it, the patrol and the troop. Both are small. Artificial discrimination among them is imprudent and wasteful. Only discriminations based upon well-tested, long-sustained application for the sake of the activity itself are beneficial. If co-operation is involved, the benefits are enhanced. If individualism through prize-giving is developed, the best influences of co-operation are checked, for keen individualistic interests arrest the development of social interests. Co-operation and a spirit of mutual helpfulness cannot develop with selfishness. There is a stimulus of peculiar value added to

social development by means of keen individual and group competition. This is entirely lost where competitions are exclusive, because limited to a proficient few.

Competitive effort in the mastery of Scout requirements is inevitable and vital in the life of a troop. Where this is exaggerated to the extent of giving personal prizes for personal improvement its value is marred, unless the prize represents a standard and may be obtained by all who reach the standard. Artificial distinction, that can hardly be avoided in determining full compliance with the conditions under which a competitive prize is given, detracts from the usefulness of the effort itself. Anything that gains the advantage of recognizing achievement without the odium of a prize is commendable—such an advantage is gained by the use of merits. While prizes tend to create selfishness, merits tend to develop co-operation along with enterprise, and serve to emphasize the value of an effort for its own sake.

While a prize tends to intensify the interest of those who respond and to keep a few at work at a thing after they fail to see the good in it, or after the effort becomes arduous, yet in giving a prize, interest is more apt to centre about the prize itself than about the effort which the prize is meant to stimulate. A system of merits, on the contrary, if properly supervised has all the advantages of prize-giving, and at the same time is free from the odium that infests it. As a matter of course we assume that the object of contest for merit is interesting and, therefore, that no purely artificial backing is needed. Only such contests are justifiable. With even a grain of native interest a merit system is sure to

outstrip, in its beneficial effects, any system of prize-giving. The handicap of the merit system appears at the outset; but it is vastly superior in the final test. Prize-giving is a treacherous enemy to the merit system, and, as the unfair adversary, has the greater advantage. The acquisitive instinct so strong in boyhood dominates the sensitive appreciation of values necessary in the development of character; consequently, any tangible reward is predestined to greater favor than the intangible. The whole Boy Scout programme of work, with its activities and its standards, yields itself admirably to some system of awarding merits. On this account, and because of the danger of prize-giving, every Scoutmaster should adopt some attractive workable system of merits.

CERTAIN REQUISITES OF A GOOD MERIT SYSTEM

To be effective, a good merit system must be simple, extensive, and progressive. Unless it partakes of these three elements, it cannot be largely beneficial. In order that Scouts as well as the Scoutmaster may see its workings, simplicity is necessary. Any cumbersome detail of method or estimation weakens the whole. If the system is developed to an extravagant length, the parts of value in it are likely to be discounted and the entire system become heavy and monotonous.

On the other hand, the system must not sacrifice simplicity to breadth; it cannot be narrow in its range. It must include the most important interests common to all the boys of the troop—those interests embraced in the programme of work and in the relations of the boys with the home, the school, and the church.

Besides being simple and extensive, the system must be progressive. It must make allowance for the advancing interests of the boys and adjust its requirements accordingly. Any system of merits that is based upon, or that cultivates, artificial incentives is inherently bad. Hence the system must constantly be changed and varied to suit the changing demands.

A PRACTICAL MERIT SYSTEM

The following honor system, counting merits only to the credit of the patrol as a unit, is given because it has been proved valuable.

According to this system each patrol begins at the bottom with no credits, but may acquire or be fined credits as it wins or loses points. If the requirements in any one particular are fully lived up to, the complete merit mark is awarded. Otherwise, the complete mark is deducted. Thus, if under "the payment of dues, which counts ten points" and is included as a requirement under the rank of proficient patrol, the patrol as a unit fails to meet all the requirements, the ten points are deducted from, rather than added to, the standing.

THE PROFICIENT PATROL

The requirements for the degree of proficient patrol are merely to stimulate the patrol to maintain an even standing in the troop. This is done by means of a system whereby the patrol is awarded or fined a certain number of "points" varying with the importance of its effort or the seriousness of its offense. The requirements are based upon the work and conduct of a patrol, taken

collectively, for one month. In accordance with them, each member of the patrol must have:

	POINTS
1. Seventy-five per cent attendance at both indoor and outdoor meetings	5
2. A grade of at least 80 per cent at every patrol inspection	10
3. Fully-paid-up dues and all other indebtedness	10
4. First place in a contest of skill in Scouting with other patrols of the troop, or in a contest with outside patrols	10

Insignia.—A bar on which is written the word "Proficient," to be sewed to the base of the patrol flag and kept there as long as the patrol keeps its thirty-five credits.

DISTINGUISHED PATROL

To obtain the rank of distinguished patrol, a patrol must have been a proficient patrol for at least two consecutive months, and also attain the following standards:

	POINTS
1. *Home.*—Each member of the patrol must submit a certificate signed by his father, or mother, or guardian, showing that he has been a good Scout at home for a period of at least two months	20
2. *School or work.*—Each member of the patrol must present a satisfactory certificate signed by his schoolteacher or employer showing that he has fulfilled his obligations as a Scout in so far as business or school work is concerned during a period of at least two months	20
3. *Religion.*—Each member of the patrol must, with the approval of his parents or guardian, attend religious services regularly at least once a week for two months, and must present a certificate signed by his teacher, pastor, or spiritual adviser showing good	

conduct and faithful performance of his duties as a Scout. Only the signed statement of a Scout's parents or guardian indicating a substitute for this expression of his "duty to God" will exempt any boy from this obligation. In such case the substitute indicated will be taken into consideration..... 20

4. *Helpfulness.*—The patrol must make or purchase by its own effort some article of use to the institution under which it enjoys the advantages of a meeting-place, leadership, and supervision, and donate the article to the institution as a token of appreciation.. 20

Insignia.—A bar with the word "Distinguished" written upon it, sewed to the base of the patrol's flag and kept there as long as the patrol maintains its standard.

HONOR PATROL

To obtain the rank of honor patrol, a patrol must have been a "distinguished patrol" for at least two consecutive months, and must attain the following standards:

POINTS

1. *In Scout-craft.*—Every member of the patrol must be a First Class Scout, and have earned at least one merit badge..... 30
2. *In Camp-craft.*—Every member of the patrol must have earned the camping merit badge or a similar merit badge agreed upon by the troop as a whole..... 30
3. *Health.*—Each member of the patrol must be able to state the effects of alcoholic liquors and tobacco on a growing boy. Each member must perform the setting-up exercises given in the "Manual" every morning and evening for a month, besides having led the troop once in setting-up drill..... 30
4. *Chivalry.*—Every member of the patrol must read and be able to retell a story of chivalry approved by the

Scoutmaster. Each member must pass an examination, written or oral, showing his appreciation of certain rules of courtesy. Each member must present to his Scoutmaster an argument containing at least three points in favor of the practice of doing a "daily good turn," with an appended list of possible practical "good turns" directly benefiting the home, the school, the church, or the community..... 30

5. *Education.*—Each member of the patrol must pass an examination, written or oral, showing a thorough knowledge of the "Handbook," and commit to memory a passage of prose or verse assigned by the Scoutmaster. Each member must obtain a commendable mark in at least one major subject for one term at public school, and must obtain a high standing in his religious school training. Each member must get up or give an acceptable social stunt at a troop meeting..... 30

6. *Boy Scouts of America and the World.*—Each member of the patrol must:

Show an accurate knowledge of the organization of the Boy Scouts of America;

Describe from study some characteristics which Boy Scouts of other countries possess;

Write a composition on the Boy Scouts as an agency for universal peace..... 30

7. *General.*—Each member of the patrol must receive recommendations (to be secured by the Scoutmaster) from his parents, spiritual adviser, teacher or employer, and the other members of the patrol to signify that he is a "good Scout" and has faithfully lived up to his Scout oath; and must render some distinctive service to his school, his church, or his community..... 30

For this rank the insignia is similar to that of the other two ranks, and consists of a bar containing the word "Honor." This is to be sewed to the base of the patrol flag and kept there permanently.

CO-OPERATION WITH THE HOME, THE SCHOOL, AND THE CHURCH

The influence of such a merit system is animating. Not only does it force action from within by imposing taxing duties distributed where they are most telling, and by offering encouragement and recognition in the form of marks which indicate the stages of advancement, but it causes outside institutions most vitally concerned in the boy's development to become conscious of his interests and of their responsibilities. The reciprocal advantages of these relations are enormous. No boy should be kept in a troop as a Scout who is persistently delinquent at school. If delinquency is engendered because of interest in Scout work the situation is all the more serious. Deficiency in school studies is sufficient ground for suspending and, if persisted in, subsequently removing a boy from troop membership. The interests of the home and church also should be regarded as of paramount importance. As a matter of principle, no boy should be kept in a troop without his parents' full consent, and membership of the troop should in no way dissipate his loyalty to his church or divorce his allegiance from it. If attendance at troop meetings conflicts with the prior claims of the home and church, troop meetings should be changed and made to conform to the more important interests. A Scoutmaster should regard close co-operation with the home, the school, and the church as a part of his official obligations. Unless he is attentive to their needs and interests, his work is likely to be a positive detriment to his boys rather than a contribution to their all-round development.

CULTIVATING LOYALTY AND INTELLIGENT APPRECIATION OF VALUES

Besides direct co-operation with the home, the school, and the church, there are many distinctive advantages to be gained in such a system of merits. Chief among them are the cultivation of loyalty and the development of a sensitive appreciation of the value of effort and its appropriate reward. In considering the methods of training for loyalty, Professor Royce, than whom we have no better authority, has divided them under three heads: "First," he says, "our loyalty is trained and kept alive by the influence of personal leaders. Secondly, the higher forms of training for loyalty involve a momentous process which I shall call the Idealizing of the Cause. Thirdly, loyalty is especially perfected through great strains, labors, and sacrifices in the service of the cause." In these three, then, we have the elements that contribute to personal loyalty. The Scoutmaster's position as leader is first of all the necessary factor; for through leadership the Scouts are taught to respect and idealize the cause. Both the leader and the cause are necessary to the development of loyalty, but loyalty is not complete without the third element—service.

A Scout by his own promise of allegiance to the Scout law is bound to others by a loyalty which is vital only to the extent that he does his duty, *i. e.*, renders as an individual and as a member of a group that service to which the group is pledged. It is essential that his loyalty be vitalized in every stage by rendering allegiance to his ideal and by service to it. It is important that merits reflect not upon the individual, but upon individual connection with the group, and that bestowal

of merit signifies the Scout's performance of duty as a member of a group rather than as an individual; in fact, it is only by such a process that true loyalty is gained. Through such loyalty a "happy sort of union takes place between the inner and the outer; between the social world and himself; between his natural waywardness and the ways of his fellows, that teaches control of will, adjustment to duty, and harmonious personal relationships." It solves the paradox of our ordinary existence by showing us outside of ourselves the cause which is to be served, and inside of ourselves the will which delights to do this service and which is not thwarted, but enriched and expressed in such service.

PRIZE-GIVING DATES BACK TO REMOTE TIMES

As far back as history furnishes information, contestants in supervised rivalry have been lured to their best effort by hope of some tangible reward, such as a gift of property, special privilege, title or rank. The nature of the prizes and the requirements and methods for their attainment have changed according to the degree of culture and intelligence of the supervisors. Frequently to-day, prizes are given in lottery. More frequently prizes are given indiscriminately by those who consider their motives worthy, and the end justified. It is significant that those Municipal Athletic Associations which have given careful consideration to the effects of prizes upon boys, have, with common consent, turned from the granting of personal prizes to individuals as the climax of competitive effort. Where prizes mark simply a stage of advancement or serve as a constant reminder of what is to be achieved, their effect is acknowledged to be good. The practice of

prize-giving among the Greeks, which was useful to them in their day, has, like many other practices in early education, become antiquated, cumbersome, and wholly useless to-day. The method now necessary calls for the emphasis on the value of co-operative effort, and eliminates every phase that tends to defeat or detract from it. In this sense, and in this sense only, may the various badges of a Scout be regarded as prizes.

AN AWARD DEFINED

In the accepted parlance of those who use the word most, outside of its reference to contracts in business, an award is something that is bestowed or granted in recognition of bravery or signal acts of service. It is an honorarium. Hence it is a thing not consciously striven for, but an after-effect that may or may not follow. Usually, awards are given for efforts at life-saving, successful or unsuccessful, in which personal risk is involved. Always under such circumstances, an award is a token of appreciation of heroism and of valuable service rendered. Because of its peculiarly intimate and uncontestable character it is immune from the dangers that beset prizes. Among the Boy Scouts of America awards are given in the form of honor medals, granted only by the national court of honor "in recognition of unusual bravery and heroism displayed by Scouts in the actual saving of life." In giving them, there is little danger of harming the individual or other members of the group, because the motives for honorable service on the part of others are not pauperized. Instead, dignified recognition emphasizes the importance of service, and places that service upon a plane of acknowledged merit.

AWARDING OF PRIZES ANTIQUATED

How far should one go in giving reward for good conduct? The moment a Scoutmaster begins to offer prizes for the work which a boy should do, and which under a wholesome influence he will do without artificial inducements, he is treading on dangerous ground. Prize programmes are an evidence of weakness in leadership and in administrative ability. Seldom, as a result of earning a prize for special effort, will a boy evince a better spirit of loyalty to the troop, a better spirit of co-operation with other members, or a spirit of more determined effort for unpretentious achievement. With how much more avidity, on the other hand, a boy will "play the game." As a Scout he relishes the effort for its own sake. A prize would but cheapen the value of such effort. It suggests that the motive needs some indirect support. If the activity isn't worth face value, why bother with it? Prize-giving, then, is antiquated, and out-of-date, and belongs in the same category as "given away with half a pound of tea."

Every one is sensitive to approbation. The desire for praise, the hope of reward in some tangible, expressive form is innate, and it is obvious that "rewards are needed to arouse the torpid; to excite the sluggish; to vitalize the inert; to interest the indifferent; to appease the passionate; to persuade the obstinate; to render docile the intractable." ("Letters to a Young Teacher," Gideon F. Thayer.) The harm, however, is when the reward is such as to make important the means at the expense of the end; when it overemphasizes a particular achievement. Such things breed the tendency apparent in many young men leaving

college to regard a college degree or the first position of title as an end in itself, and sufficient evidence of their capacity and powers of attainment.

It is frequently highly suggestive of the character of a Scoutmaster's work and his capacity for leadership to ask him what inducements he is offering the individual Scouts to excel their companions in the mastery of special subjects, and in their achieving a more advanced rank.

But there is a further consideration. It is essential to the fullest development of a boy that each forward step call attention to the elements in his experience that from the point of view of mature adults are of real, abiding value. Whatever is dross, whatever is only incidental he must be taught to discard. He must distinguish the reality from mere appearance, and be taught to choose the reality and avoid the appearance. This may not consciously be done by the teacher or, when it is, it may not be perceived by the pupil, but the lasting effect must be that of pointing out the extrinsic from the intrinsic, and separating what may serve as an excuse for the end, but what in truth is only subterfuge. Any distorted or inaccurate version of realities, any unsound estimate is sure to corrupt the view-point and make obscure their values. In prize-giving this danger is imminent. The prize is allowed to mark the culmination of growth, whereas only meritorious progress should be recognized. A prize of itself is not a thing to be cherished. If it is, there is grave likelihood that badly mixed motives governed its winning. A prize is only a relative thing, a thing to recall, a thing of associations. We must jealously develop a boy's sensitiveness to values, and not subvert his better

An Expert Signaller

"The reward of a thing well done is to have done."—EMERSON

appreciation by false standards. He must be taught to want the right things, and be taught to discover them. Prizes tend to arouse the inordinate desire in a boy to possess acknowledgment of his attainments in tangible form. Thus are high motives mixed with low—and prizes win. Unawares they obscure the thing for which they are given. They decrease rather than enhance its value.

The desire for mastery of the thing for itself becomes what John Dewey calls "extrinsic, not intrinsic," and falls for lack of support. Who can estimate the loss of vitalized interest and real power that grows with the feeling that nothing is worth working for unless accompanied by a prize? The means becomes the end, and that which is most useful is altogether lost. By far the best quality of Scout work is done by those not seeking prizes. The boy who really merits the prize does so not because the thought of the prize has entered into his calculations and efforts, but because the activity itself was interesting and attractive. "He who begins life with these maxims," says Doctor J. H. Carlisle, speaking of the resolutions, "I will be first; I will not be second," "prepares the way for chronic restlessness and for final defeat"—"society becomes like a pandemonium in proportion to the number of men who act on these avowed purposes." On the other hand, he who discovers the pleasure of doing a thing for its own sake, or who learns to co-operate with others in completing a task, quickly enlarges his perspective and his ability to estimate values. In a system of merits the advantages of co-operation and definite reward are retained, and the emphasis on the value of the thing itself is kept.

POSSIBLE FORMS OF SERVICE BY TROOPS OF SCOUTS IN THE HOME, THE SCHOOL, AND THE CHURCH

Home

Cutting wood, tending furnaces, or otherwise assisting widows and very elderly people. Assisting at lawn-parties and special meetings. Special tasks as requested or as opportunity is afforded.

Church

1. Serving in choirs, on committees, and acting as ushers, printers, etc.
2. Giving entertainments.
3. Taking care of lawns or other church property.
4. Assisting during church conventions.
5. Making or repairing property for use in any department of church work.
6. Various forms of social and missionary service. (In one church over 200 broken toys that had been donated were repaired and given to poor children on Christmas.)

Community

1. Participating in making civic improvements, such as sanitation campaigns, tree-planting, and the like.
2. Designing or distributing posters and placards for the city or town.
3. Acting as messengers or guides during civic conventions.
4. Helping on parade days or in public celebrations.
5. Making bird-houses, feeding birds in winter, and protecting birds throughout the year.

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XI

SELF-GOVERNMENT

THE INSTINCT OF ORGANIZATION

When boys of approximately the same stage of development meet together frequently as a group, tendencies toward organization spring up apart from any outside influence. If eight or ten adolescent boys play and work together they do not remain a mere aggregation of unrelated units. Each individual becomes definitely related to all the others. He plays a part in a larger whole. Impulses in the direction of organization begin to appear in the conduct of the members of the group. Suggestions are made that require co-operation. Such initial suggestions are immediately tested by the instinctive demand of every boy to be a part of the proposed activity. These beginnings of organization are necessarily crude. They may bring out serious differences of opinions among future leaders. But this friction is evidence of the instinctive demand for organization. Tendencies toward self-organization are a natural characteristic of boys in early adolescence.

The group activities that are undertaken on the basis of these first attempts at self-organization are not always successful. The results are freely criticised by individual members. Not infrequently a boy is assigned a place which he feels is not suitable in view of his personal qualities. The instinctive self-centred-

ness of childhood is reflected in the sensitiveness of adolescent boys with regard to the failures or humiliations of the group to which they belong. So the genius of the gang leads to reorganization as well as to self-organization. Thus capacities for leadership, without which co-operation is impossible, are developed. There is a practical demand that some one of the group discover and use the individual members for what they are worth. This whole vital process is natural—is instinctive. Boys of this age reveal instinctive capacities for self-organization.

This instinct is so strong that if the enforced forms of organization provided for by the public school or the Sunday-school do not satisfy it, there is apt to spring up, independently, "an irresponsible freemasonry in somebody's barn, attic, or a freebooters' gang." These spontaneous organizations are so inherently vital that they become more powerful in defining ideals and in moulding character than are the more formal ones supplied by adults. One of the most serious social situations which a church can face is that of having open hostility between these two forms of organization. Sentiments formed under such circumstances are apt to linger in a boy's heart even after he grows up. Whenever a gang of boys nominally within the church is bent upon defacing the church property, disturbing meetings or resisting the efforts of the Sunday-school teachers, the situation is critical and needs immediate attention. The organization prescribed for the boys has somehow run counter to their instinctive tendencies toward organization. Under such circumstances the most vivid and lasting lessons that are being learned are those of hostility to the church or to

the Sunday-school. The church cannot afford to have her boys in early adolescence look upon the Sunday-school as an outlaw organization.

"The key to this grave situation, undoubtedly, is to study the forms, purposes, and methods of the organizations in which boys spontaneously organize, and then approximate these in our work with them. The boys themselves must give us the cue. It is certainly true that the adult plans for boys' work which are the result of most careful study of boy life are inevitably plans which have attained the largest success. It is equally true that clubs in which boys are given an increasing degree of self-direction and initiative, appropriate to their age and progress, are the clubs which have yielded the largest results in developing responsibility and character." (Fiske, "Boy Life and Self-Government," p. 110.)

THE SCOUT PRINCIPLE OF SELF-ORGANIZATION

The leaders of the Scout movement have tried consistently to provide for the fullest expression of this special group of instincts. Fidelity to this principle requires that the Scouts themselves be given a reasonable degree of liberty in forming and conducting their own organization and in maintaining the Scout standard of conduct among its members. Boys of this age are ready for and capable of self-organization. The Scout programme in no sense undertakes to "institutionalize" them. The flexibility of its programme should correspond to the boys' capacity for and interest in self-directed group activity. If the authority of the Scoutmaster becomes unnecessarily obtrusive, the genius of the organization is violated. In the matter of discipline and

organization, the Scouts should feel the tangible resistance of their own ideas, convictions, customs, and traditions as well as those of their superiors. They should learn to value methods which they themselves have devised by seeing the actual results of applying them. Thus the church is provided with plans whereby the gang spirit of her boys can be absorbed and utilized. It can be made an asset rather than a liability.

THE PROBLEM OF SELF-GOVERNMENT

But the recognition of this natural characteristic of adolescent boyhood leads to an important practical problem. To what extent are boys who are self-organized, or in whose relations the principles of self-organization are dominant, capable of maintaining proper moral and religious ideals in their group conduct? Are they able to carry on, without adult assistance, not merely some kind of an organization but also one that realizes a standard of conduct that is in keeping with the ideals of Scouting or of the church? Can they be trusted to deal satisfactorily with problems of discipline? Have they capacity for both legislation and administration that is suited to their simple, practical needs? Are they capable of self-government that is morally elevating as well as of self-organization?

During early adolescence a boy's rules of conduct are apt to be on the same moral level as that of the gang to which he belongs. As yet he has not developed strength enough to withstand the weight or authority of the group standards. The combination of boys is stronger than the individual boy. He yields to this collective influence as easily now as he did, earlier, to that of his father. The group deals with him at close

range. Under these impelling circumstances he is not capable of independent self-direction. Morally, he cannot yet control himself. The gang assumes the right to determine the character of his conduct. In the moral development of the boy it is of the greatest value for him thus to yield to the will of a group. It is thus that rules of conduct become increasingly real. They do not originate in some far-off decalogue or in the judgment of some one much older than himself. He, himself, has had something to do with their formulation. They grip him. He yields to them.

This instinctive characteristic of boys of Scout age makes the problem of self-government in a given troop much simpler than it would otherwise be. If the members of the troop, acting collectively or as a gang, adopt the ethical standards of Scouting, the problem of the individual Scout is solved with relative ease. After a group standard of living has been decided upon by the boys themselves, they are sensitively aware of any violations of it. The honor or integrity or welfare of the gang is held to be of greater moment than the pleasure or comfort of any individual member. Each one, as a member of the troop, feels responsibility in seeing to it that the code is not broken. When this sense of responsibility leads to the appointment of an official whose recognized duty is to discover and punish offenders, the result is a type of moral policeman who is alert, serious, sensitive, and frequently severe.

The ethical code thus spontaneously adopted and administered will be suitable only in view of the relative immaturity of the boys. It cannot be as complex or as inclusive as that suited to the members of adult society. But its successful maintenance will do much in preparing

the boy later to adopt, personally, the standards recognized by the larger and more mature social groups or reflected in the civil laws. It will stimulate self-control, social sensitiveness, a quickened sense of responsibility, and a readiness to listen to reason. This vital contact with others of his kind will broaden his sympathies. Thus, a well-directed troop helps a Scout to outgrow his kiddishness.[1]

In solving this problem of self-government, the most important single factor is that of the leader. The successful Scoutmaster can and does determine the ethical standards of the troop. But in adopting its rules of conduct, the troop is not aware of his influence. His method is usually indirect. It is suggestive rather than coercive. The Scoutmaster, who uses suitable methods in getting his troop to adopt the moral standards desired, will find it relatively easy to achieve his purpose. Boys of this age are easily led—in groups. They yield, instinctively, to influences that come from within the troop. If, for instance, the suggestion that certain camp rules be adopted springs up from within their own circle, definite factors in favor of their adoption are already present. Opposition is not as serious as it would be if an outsider had made it. The average adult leader will easily discover methods by which these desired motions can seem to originate within the troop. Intimacy with the natural boy leader furnishes the best approach.

[1] This paragraph is practically a summary of a lecture by Professor G. W. Fiske which was delivered at Silver Bay, New York, in August, 1915.

THE PRACTICAL VALUE OF SELF-GOVERNMENT

In the churches of America there has been developing a marked tendency in the direction of democracy. Even in those that have the episcopal form of government, the importance of the laymen is becoming widely and formally recognized. There are being provided wider and more varied opportunities for the development of leaders who come up from the ranks of church membership. The need of more efficient leadership is felt, and the qualities that mark the leader are appreciated. This is one of the facts that makes Scouting increasingly popular in the churches. For the Scout programme, when properly applied, provides for this very training in self-government. It helps to discover and to train leaders. In it the boys become familiar with the essential principles of democracy. The lessons they learn as Scouts help to prepare them for the larger responsibilities of membership in those churches that reflect the American spirit of democracy.

In adult society such questions as property ownership, division of labor, the administration of justice, and public recognition or honor constitute the serious affairs of life. In a society that recognizes certain inalienable rights of every individual, and where the ideals of equality and freedom are jealously guarded, training for citizenship in the state and for membership in the church is a highly important matter. There are vital and rudimentary lessons that should be learned before maturity is reached. Many serious situations in ecclesiastical councils and political parties would have been avoided if certain men during early youth had had experience as members of self-governing bodies.

Every patrol should be a school for social living. The practical problem is that of placing upon the Scouts a maximum degree of possible self-government, in which they should be given first-hand experience in settling matters of property ownership, the administration of justice, reward for faithful service, and the curbing of antisocial tendencies.

SELF-GOVERNMENT AS AN ACHIEVEMENT

Self-government is an achievement. No matter how many natural capacities a boy may have, if no opportunities to use them are presented, they will never be realized. Practice is necessary. The time for practice is during early youth and when the matters involved are not of as great concern as those of actual business, or mature society, and especially when it is relatively easy to learn. A boy's first watch is usually an Ingersoll. After he has had some experience in taking care of it, he is ready for a Waltham or a Howard. But it must be remembered that while the affairs of the troop may not be intrinsically of as great value as are those of mature life, to the boys they are of very real concern. For purposes of practice in self-government they are sufficiently weighty. If properly supervised, boys can become prepared, as a result of actual experiences, for the responsibilities of mature self-government.

The problem is not so much that of telling the boys specifically just what to do at different times and under various circumstances, as it is that of setting forth in a general and yet vivid way the great aims of Scouting. The Scoutmaster's task is that of reflecting its spirit, of making its ideals contagious, of pointing out its larger purposes and objectives. Let the responsibilities

for details rest directly upon the boys themselves. But let them feel that in case they are in doubt as to what to do they should come directly and frankly to the higher authority or source of information. If the boys are surrounded with a multitude of suggestions of possible things to do, they will, if left to themselves, make their own selections. Then it is that they learn in a vital way the important lessons of how to carry through a plan of their own choosing. Suggestion awakens and stimulates: compulsion has a depressing and deadening effect.

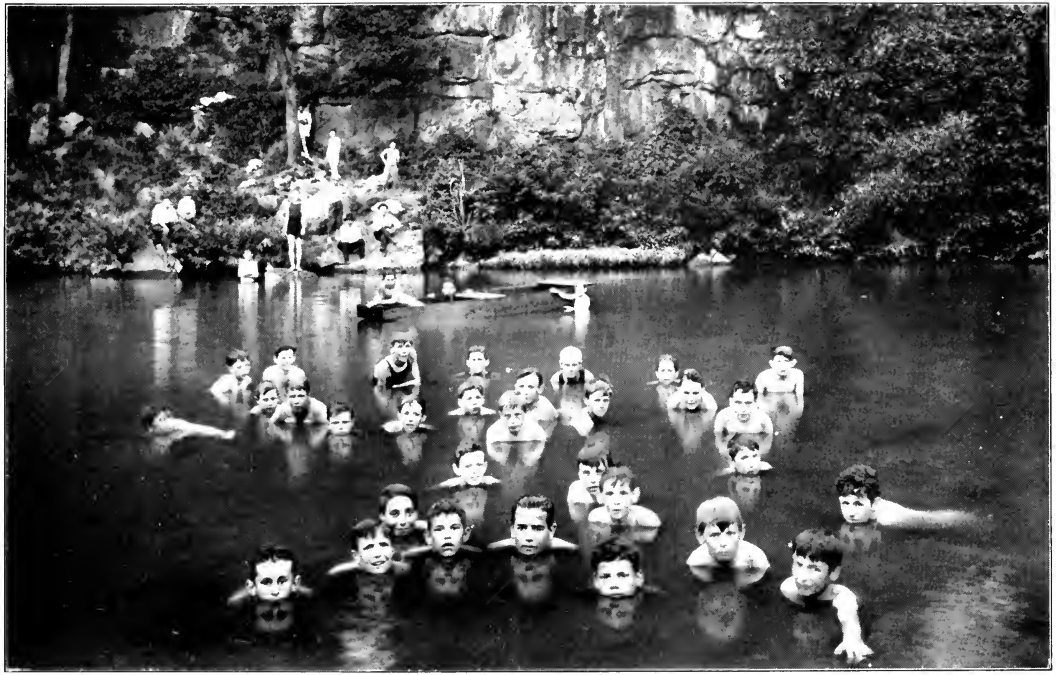
THE NATURAL BOY LEADER

Progress in self-government is dependent upon the presence of a boy leader. The natural, social gravitation of the members of the patrol or troop should result in the discovery of a Scout who has four marked characteristics: (1) self-control and initiative, (2) an intelligent appreciation of the common bond or interests and ability to represent them suitably, (3) capacity for comradeship and co-operative endeavor, (4) self-reliance and a sense of security due to skill and resourcefulness. Unless a patrol or a troop has in it a member who possesses at least some of these qualities, self-government cannot be highly successful. The danger is that, rather than to patiently search for and develop such qualities in a potential boy leader, the Scoutmaster will do the easier thing, namely, impose upon the boys an organization that is "prematurely moulded after the model of a not too perfect adult" conception. A troop should be a natural, "embryonic social organism, manifesting its own laws of growth." Naturally it will develop in the direction of self-government. To stimulate and direct

that development rather than to interfere with it is a delicate though highly important task of the Scoutmaster.

A troop or gang will not accept, in a spirit of absolute meekness and submission, the outside appointment of one of their number as leader. They recognize only one authority in this matter, and that is the authority of real genuine leadership qualities. An artificial classification or organization of the members of a group is sure to be tested in such a way as to reveal its weak spots and to make readjustments necessary. So, in general, it is best to recognize this natural tendency—letting the boys give some expression of their own choice of a leader.

This power of leadership is seen in different types of boys. The programme with which a leader is identified will correspond in character to his own natural interests or temperament. A leader usually has a marked individuality. His uniqueness centres in some dominating trait of character. A boy's complete mastery of any one phase of Scouting is apt to indicate potential leadership. For boys respect strength, skill, intelligence, that is, the qualities without which such mastery is impossible. It takes perseverance, diligent application, and self-control to achieve high success in any phase of Scouting. Boys are especially appreciative of mastery in a field of activity with which they themselves are somewhat familiar. When the ideals of Scouting are appreciated by the boys, and the responsibility for self-government is placed upon them, no boy can achieve leadership without having some sterling qualities of character. The testing process is a real one.



The Dangers of Water Overcome by Scout Training and Leadership

COMPLETING THE ORGANIZATION

If a boy does not possess the elements of leadership, it is still important, from his point of view, that he discover what he is good for—that he have a vital share in the life of a self-directed group. Whatever his personal capacities may be, they should be discovered and realized. Some individuals upset a whole industrial concern of large proportions or even a local church organization because they do not know enough and haven't self-mastery enough to find their own places and to make the contributions which nature and personal fitness suggest. In a social and economic order that is stressing organization, co-operation, and efficiency it is of the first importance that individuals play the individual parts for which they are suited. This process of self-discovery and self-mastery should have a probationary period. Somewhere in his experience during adolescence every boy should be given a chance to work out these vital personal problems under conditions as nearly as possible like those of adult life. The lesson of self-control, so essential to both leader and the one who holds a subordinate place, is learned most thoroughly when the problems of fitting into such an organization are immediate and unavoidable. It takes a certain amount of self-control to get on at all with the other fellows, not to mention such an achievement as comradeship or deference to a real leader.

Under ordinary circumstances the presence of potential leadership is revealed during early adolescence. Ability to follow a leader is likewise seen if the social environment is what it should be. Moreover, these qualities are now plastic. It is a knowledge of these

facts that is one reason why the church is seriously undertaking the intelligent supervision of boy activities. To arouse and to guide the development of these qualities is the quickest and the surest way to strengthen her own organization. If local church government is increasingly coming to be self-government, training for these responsibilities is demanded even if the motive is no higher than that of self-preservation.

THE PRACTICE OF SELF-GOVERNMENT

The elementary problems of dealing with anarchy, autocracy, or other antisocial conditions appear in a self-governing troop. Problems in the administration of justice are as real, though perhaps not as complex, as any that are found in adult society. The more intense and intelligent the appreciation of and devotion to the Scout oath and law, the more sensitive will be the appreciation of these practical problems in self-government. The following incident is typical of the way in which boys who have had some practice in self-government in the public schools deal with cases of law-breaking.

"In public school No. 20, on the East Side, this case came up in the court—their own court. The prisoner at the bar was charged with having jumped upon the rear platform of a car that was passing the school and rung up some fares. When the young district attorney came to sum up to the judge, he said, in conclusion: 'Just a word more, your Honor' (his Honor was fourteen years old), 'before I sit down. Everybody who knows anything about our school knows we have self-government here. Now, supposing the president of this car company should write to our principal a letter

that his cars were troubled by boys doing things to them more goin' past our school than any other place. Wouldn't that be a disgrace to our school, and to all our officers and to every citizen? And what would people say about our self-government? Wouldn't they say as how, if that was the way we acted when we had self-government, why, then we wasn't fit to have it? Now, your Honor, I think you ought to think about this before you give your sentence in this prisoner's case.' His Honor evidently did think about this. He pronounced the prisoner guilty, and penalized him by prohibiting him not only from taking part in the athletic games, for which he had been in training for some weeks, but even from attending them." ("Citizens Made and Remade," pp. 199–200.)

The moral value of using the methods of self-government to solve problems of discipline can hardly be overestimated. The Scouts, if left to themselves, will usually devise means of effectively dealing with cigarette smoking, the use of profanity, the telling of impure stories, and the breaking of camp rules. In handling such cases there is an innate sense of justice and right that asserts itself, especially if the Scouts feel the responsibility of self-government and discipline. The ingenuity of boys is revealed in the types of punishment adopted. In one troop a Scout who smoked, even though he knew that the ideal of the troop was against it, had to submit to having cold water poured down his sleeve.

Troop One of Wellesley, Massachusetts, after having been organized two and one-half years, decided to have their own camp. The principle of self-government with which they had been quite familiar was applied to the new undertaking. A trustworthy merit-badge Scout

was selected as chief counsellor. He appointed two others. These three drafted the rules of the camp. The rules as drafted were submitted to the troop for adoption and all of the members were pledged to co-operate in making them effective. The entire responsibility for expenses, provisions, equipment, cook, transportation, and the distribution of the money left over after the bills had all been paid was assumed by the Scouts. For two years their camp at Lake Winniepocket, Warner, New Hampshire, has been a model of its kind.

Two kinds of penalties were adopted to enforce the rules of the camp. One was wood-cutting and the other was going without meals. On one occasion a certain squad was responsible for getting the breakfast. The leader of the squad, one of the three counsellors, overslept, and, as a result, the others were not called at the usual hour and breakfast was late. Two stakes were driven in the ground and his honor, the counsellor, was required to cut enough wood to fill up between them. When the offense was trivial, the stakes were driven in the ground close together; but when it was a serious violation of the rules, they were placed far apart. Those who have been intimately acquainted with the camp state that it is more orderly, that the discipline is better than when it was conducted by men, full grown.

In a troop in the Greater Boston Council a serious situation developed. Before its organization, many of the boys had begun to form a habit of cigarette smoking. The Scoutmaster was tactful. He was also loyal to the Scout oath and law. In becoming a Scoutmaster he had found it necessary to give up some things in the interest of sincerity, but he was willing to do that in order to win the boys. After the troop had been or-

ganized for some months, and the Scouts had come to thoroughly respect him, he brought the matter to a crisis by stating that he refused longer to be the Scoutmaster of a troop of smokers. "You must choose between the cigarettes and me," he said. "I can continue to meet with you only on condition that you give up smoking." After seriously considering the proposition, the members of the troop voted to abolish the cigarettes, and smoking disappeared from among them. They were able to make the new standard permanently effective.

"BAD" BOYS WHO ARE NOT REALLY BAD

Frequently a boy gets a reputation of being bad because he is not a vital part of an organization in the welfare of which he is deeply interested. Most boys of marked natural ability need the restraining influence of a real sense of responsibility. Many pupils leave Sunday-school because they have never really belonged to it. Their energy and interest run wild. They are unrelated to a social order which they can appreciate. This does not mean that the bad boy, whether he deserves it or not, should be given the place of chief honor or of greatest responsibility. But he should have something to do which from his point of view is important. "An advocate of self-government was urging the principal of a school in the suburbs of New York to put his school on a self-governing basis, when the principal replied: 'I thoroughly believe in the idea, but it could not be done in my school at present because unfortunately the worst-behaved boy in the school is the most popular. He would be sure to be elected to the chief office, and that would make the whole thing a

farce.' After a time the self-government advocate persuaded the principal to start an experimental organization and to hold a tentative election of officers, it being understood that if the objectionable boy was elected to an important post the whole matter would be given up, at least for the time being. The election was accordingly held. Not only was the popular bad boy not elected to the chief office, but he was not elected to any office whatever. Naturally he resented being left out in the new order of events, and began to make things unpleasantly lively for some of the boy officials just as he had previously for his teachers. Finally a committee of the office-holders waited upon the principal and made the apparently astonishing suggestion that this very boy be appointed chief of police. They argued that he was not really bad, but merely full of animal spirits, that he had a great deal of ability, was a natural leader, and knew the conditions better than any one else. And they concluded with the argument that it might straighten him out. The principal was doubtful, but told them to do as they thought best. The boy was accordingly appointed chief of police. Within a month order was completely restored in the school, and this boy, who had been on the verge of dismissal for incorrigible conduct had become a well-nigh indispensable aid to the principal and teachers." ("Citizens Made and Remade," pp. 201–2.) The boys' judgment in "sizing him up" had been true to the facts.

This principle of self-government which has been found to operate so successfully in schools even where larger numbers of boys are involved and the problems correspondingly complex, is one of the most valuable moral assets of Scouting. When the self-governing

body is large, the problems are apt to be too involved, the details too many, for those who are necessarily inexperienced. Responsibilities are assigned to a relatively small number of individuals. But in a troop of Scouts each member is a conspicuous part of the organization. His relation to it cannot escape the attention of the others. Moreover, the responsibilities, for the most part, are related to a constructive and positive programme. The chief purpose of the self-governing activities in Scouting is not that of taking care of truancy and other forms of misbehavior. These two facts, that the Scout activities are naturally interesting, and that the membership of the troop is relatively small in number, add greatly to the value of self-government among Scouts.

Probably the greatest danger of intrusting boys of Scout age with the responsibilities of discipline is found in the fact that the punishments they prescribe are apt to be too severe. The knowledge that they have things in their own hands is apt to be interpreted as a right to go as far as possible. The greatest mistakes of this kind are apt to occur when self-government is first introduced. Boys cannot all at once outgrow the period of preadolescence with its emphasis upon individualistic virtues. They do not easily see that self-government may imply the government of the one who imposes penalties. Self-restraint is a hard lesson for some boys to learn, and the Scoutmaster should see to it that justice is not perverted in the initial attempts of a troop to conduct their own affairs.

THE USEFUL CHURCH MEMBER

The ordinary adult church member should have had those experiences that make him able to contribute to the success of the church as an organization. He needs to know how to get on with the local church "machinery." In addition to his ability to pull a load, he needs to know when to pull, with whom, and in what direction. In addition to an appreciation of his own individual interests, he should be able to appreciate those of the entire body and to judge of the importance of his own from this larger point of view. The boy who has learned how to act as a member of a self-governing body and how to carry responsibilities placed upon him by such a body will be of greater practical value to the church than will the one who has had no such experiences. To his piety he adds usefulness. The church needs "working" members. It needs also those who can devise trustworthy plans. A higher degree of organization efficiency ought to be attained by it if the coming generation of members learn the art of self-government as soon as they are eligible for church membership. This kind of training will tend to do away with both anarchy and autocracy, and all the intervening forms of social lawlessness, in the future church.

During early adolescence boys reveal a natural fondness for organization. If they are so fortunate as to belong to a group that is self-organized and essentially self-governed, this instinctive interest is greatly intensified. The boy has a sense of real delight when he finds himself a vital part of a "going" boy concern. Moral development then is rapid and permanent. A quickened social sensitiveness results. The real meaning of "law-

breaker" and "outlaw" is learned. Reverence for and intelligent appreciation of the established orders of society become firmly rooted. The Scout programme, properly conducted, should not only make these moral achievements possible, but also vitally and permanently relate the boys who possess them to the church as an institution.

BIBLIOGRAPHY: "Citizens Made and Remade," Wm. R. George, Lyman Beecher Stowe. "Boy Life and Self-Government," G. R. Fiske.

XII

SUPERVISION OF INDOOR AND OUTDOOR ACTIVITIES

A GENERAL PLAN NECESSARY

THERE was a time—and that not long ago—when supervision of play was thought unnecessary; indeed, one may say, it was not thought of at all. When the Playground Association came before Congress to ask for an appropriation for the supervision of play for the city of Washington, Representative Gaines, it is reported, arose and said: "What! Teach children to play? You might as well talk about teaching the lambkins to skip and gambol on the hillside!" But the speaker overlooked two important facts: First, that in man instincts are indefinite and need direction in order that they may reach highest attainment; and, second, that there is a difference between play and games.

Because it has taken into account these facts and put them to the practical test—supplying both leaders and a definite programme—the Boy Scout movement has fittingly been termed "the natural complement of the playground." With the Boy Scout programme of work as his medium, the Scoutmaster undertakes the direction of the youthful instincts and endeavors to lead them to "highest attainment." Supervision of the boys, then, in their Scout activities is the Scoutmaster's first concern. These activities seem, for the most part,

to be work, but, under the thoughtful and intelligent guidance of the leader, they become to interested and energetic boys the best of play.

In the Boy Scout programme of work, individual freedom in the arrangement and supervision of activities is not only allowed but encouraged. Consequently, very little in the programme except the requirements for advanced ranking is outlined. When a man is capable of leadership, it is reasonable to expect that as a Scoutmaster he will be capable of devising methods of training and supervision and of adapting them to his troop as he knows it. Obviously, what in one locality may be an ideal method for a Scoutmaster to follow, for another in a different part of the country might prove wholly undesirable. The ideal programme for a group of active-minded, well-trained boys in a community of homes will better be replaced by one less progressive and varied if planned for a group of underdeveloped boys living in a thickly congested district. The country boy would require a programme containing more variety and offering more opportunity for social entertainments than the city boy would demand. For the former, the programme should be designed to stimulate alertness in response, sensitive powers of observation, ready companionship, and group loyalty. For the latter, it should be made more thoroughgoing and exacting, and teach what is lacking in the training of the average city boy; namely, a sense of personal responsibility and a mastery of more than one resource. The city boy lacks the resources that form the necessary background for self-expression, whereas the country boy, while possessing these resources, lacks facility in self-expression. Programmes of work for each, therefore,

must take account of their deficiencies and provide the necessary means of rounding out their natures. Hence, because of this range of requirements caused by individual and local troop characteristics, the same Scoutmaster, in dealing with such widely different groups, would be forced to adopt greatly different tactics.

SECURING CO-OPERATION OF PARENTS

Wherever his troop or whatever its characteristics, if he would undertake to guide his boys aright, the Scoutmaster must get acquainted with their parents and win their hearty co-operation in all his undertakings. A friendly call now and then and a timely conference in regard to his plans will prove invaluable in gaining their support and in retaining their interest. They should be made to realize how much the benefits of Scouting to their boy depends upon the co-operation they give. The more service the parent renders, the more deeply will his interest be rooted. With this end in view, the Greater Boston Council has prepared a printed form, seeking the co-operation of parents and indicating opportunities for expression of their interest in practical ways. As a suggestion the form used is given below:

BOY SCOUTS OF AMERICA

Headquarters of Troop.....of.....
.....Scout Master. ....., Address.

NOTE TO PARENTS

The full success of our Troop work depends upon the co-operation of every parent. We are willing to do our best if you will show some interest.

During the coming year we propose to arrange our programmes about as follows:

1. A Troop dinner for boys and parents (.....).
2. Several Troop hikes (.....).
3. A Field Day (.....).
4. An indoor exhibition (.....).
5. ..... (.....).
6. ..... (.....).
7. ..... (.....).
8. ..... (.....).

Will you agree to help in at least one of the above? If so, indicate which one or ones by an "X." We expect to post the list of those who will participate with us in a conspicuous place in our Troop Headquarters.

Kindly indicate below any special interest which..... .....has or any special instruction you desire him to get in connection with his Boy Scout training.

.....

.....

Are there any defects, physical or temperamental, which you desire us to know about? If so, kindly write or let me know confidentially about them.

How often during the year should our Troop have a Parents' Night?

.....

What kind of a programme would you like us to arrange for a Parents' Night?.....

.....

Have you any adverse criticisms to offer regarding our past work?.....

If so, what are they?.....

.....

.....

In what way will you help us improve our work?.....

Is there anything connected with Scouting you desire especially to know about?.....

.....

.....

Signed.....

(Father, Mother, or Guardian.)

Date.....

GENERAL INSTRUCTIONS IN REGARD TO MEETINGS

After the Scoutmaster has his troop in good running order the question may frequently arise, even after long experience: "How shall I plan my indoor and outdoor meetings so that they will not become monotonous and purposeless, but will offer each member of my troop an opportunity to keep busy yet happy, and at the same time make progress in Scout requirements?" It is the way in which this question is answered that determines the character of that Scoutmaster's meetings and their value to his troop members.

In undertaking the work of directing the troop meetings, there are certain rules which every Scoutmaster must take pains to observe:

1. No meeting should last more than one and a half hours. If held in the evening, nine o'clock should be the closing hour.

2. He and his assistants should always be at the troop headquarters fifteen minutes before the opening of the meeting, prepared to meet the Scouts and answer their questions.

3. Scouts should be made to feel their responsibility in making each meeting a success, and every boy should be required to arrive promptly on time, and not be allowed to leave before closing time without an excellent excuse.

4. Throughout the meeting every boy should be an active participant, not a mere onlooker.

5. Scouts should salute with snap whenever spoken to, and be required to respond with a "sir" when addressing or being addressed by an officer. This applies to roll-call and all formal and informal interchange.

6. Particular orders to individual boys should never be given over the heads of their boy officials, but issued by them as delegated officials.

7. General orders should be agreed upon by boy and adult officers in conference before being given out. Then whenever practicable they should be conveyed to the members of the different patrols by the patrol leaders.

BEGINNING WORK WITH A TROOP

When taking up his work with a newly organized troop, a Scoutmaster should allow the first meeting to be distinctly informal. During the formative period the different boys drawn together should be encouraged to express freely their views on being a Scout and to tell of any experiences they themselves have had that resemble their idea of Scouting. In other words, let the Scoutmaster give the boys a chance to show him what they are, what they think and do. Thus he more readily becomes acquainted with the real boy in each of them, and learns his likes and dislikes. He must always remember that, as the leader, he is to play the rôle of silent instigator and unobtrusive director, coming on the scenes to participate only when interest lags.

A GENERAL RECIPE FOR A PROGRAMME

In his later meetings and after the newness of formation has worn off the Scoutmaster, seeking an ideal programme for both indoor and outdoor work of his troop at all times, will find it best to combine a little instruction, a little play, some ritualistic observations, and some co-operative application to a specific task—the purpose of which is clear in his own mind. Essentially, the order of the events should be varied occasion-

ally, though the same general combination kept. One form of procedure followed without alteration to the exclusion of others will soon become dull and valueless.

A MONTHLY ORDER OF INDOOR WORK

It is well for the Scoutmaster to plan out his month's work in advance and follow a general outline as suggested below. With some such definite working scheme as this he will himself be able to achieve better results:

First week: A business meeting.

Second week: A regular meeting.

Third week: Special instruction or lecture by a guest.

Fourth week: A regular meeting.

Fifth week (which comes only occasionally): A dinner, sociable, parents' night, or an entertainment.

PROGRAMME FOR BUSINESS MEETING

In carrying through each specific programme the Scoutmaster should have clearly and definitely in mind the order of procedure. The definite arrangement for an indoor business meeting given here indicates how carefully the Scoutmaster's plans should be formulated.

7.15. Doors opened. Boys pass and salute unfurled flag as they enter.

7.30. Assembly (by whistle).

Call to order by senior patrol leader seated at desk with Scoutmaster on his right, and the troop secretary or scribe on the left. The following is the arrangement of the officers:

A. S. M. Sec'y. S. P. L. S. M. Treas. A. S. M.

Patrols arranged by seniority in a quadrangle, first on the right, second on the left, third and fourth on the end opposite the officers.

Reading of minutes of last business meeting.
Treasurer's report.
Report of committees.
Unfinished business.
New business.
Adjourn business meeting.

8.30. Game period or special drills, as setting-up exercises, marching formations or practices, wall-scaling, and the like.

8.45. Closing exercises including:
Lowering the flag,
Roll-call,
Yells by patrols, troop yells,
Five minutes' talk by the Scoutmaster or assistant,
Repeating oath and law.

PROGRAMME FOR A REGULAR INDOOR MEETING

This less detailed arrangement for a regular indoor meeting gives the Scoutmaster an opportunity for suiting the work to the various needs of his troop members. From time to time this regular meeting should be altered to include examinations.

7.15. Admission to meeting by means of a countersign previously agreed upon by the patrol leaders, and passed from member to member in the patrol by the leader.

7.30. Assembly (by bugle or whistle).
Flag raising. Formal opening exercises conducted by the senior patrol leader with members of the troop grouped by patrols.

7.35. Roll-call. Troop delivered over to the charge of the Scoutmaster for his general supervision of a twenty-five-minute instruction period. Instruction to be given by patrols separately.

8.00. General Council Fire, conducted by the Scoutmaster (not for business, but for story-telling, prepared or extemporaneous, in which the boys participate, the Scoutmaster beginning or ending the council).

8.30. Game period, supervised by the assistant Scoutmasters.
8.50. Closing exercises, including announcements, special reports, awarding of honors, formal closing, including lowering of the flag.
Taps—by bugle or singing in unison.

A SUGGESTIVE FORM FOR OPENING AND CLOSING A REGULAR EVENING MEETING

Opening:

At one long blast of the whistle sounded by the senior patrol leader all Scouts stand at attention.

Senior patrol leader then commands: "Scouts! Fall in by patrols." Thereupon the several patrol leaders arrange their patrols in the positions previously assigned. As soon as their patrols are in position the patrol leaders face toward the senior patrol leader and say: "Sir, (*Stag*) Patrol is formed."

Senior patrol leader then commands: "Attention for roll-call." Whereupon the troop secretary or scribe salutes the senior patrol leader, and calls the roll as follows:

"(*Eagle*) Patrol
First Class Scout (*Jones*)
First Class Scout ———
Second Class Scout ———, etc.
(*Wood-duck*) Patrol, etc."

Each Scout responds to his name by saluting and answering: "Here, sir."

Flag salute. While the flag is being raised the Scouts should stand and hold the Scout salute, ending the salute by pledging allegiance to the flag as follows: "I pledge allegiance to our flag, one nation indivisible, with liberty and justice for all."

Following the salute to the flag patrols should go to their own quarters for separate patrol instruction.

Closing:

One long whistle blast brings Scouts to order and attention.

Senior patrol leader: "Scouts! What does our salute remind us of?"

Scouts: "The Scout oath."

Senior patrol leader: "Let us repeat our Scout oath together."

Scouts repeat the oath in unison.

Senior patrol leader: "What is our explicit guide for conduct?"

Scouts: "The Scout law."

Senior patrol leader: "Let us repeat the twelve points of our law in unison."

After repeating the oath and law any special awards may be made, these to be followed by the ceremony of lowering colors of which the Scoutmaster should take charge.

Between the lowering of colors and the sounding of "taps" the Scoutmaster may make any announcement or give his final instructions or advice.

Close the meeting by singing "America," or some other patriotic or sacred hymn, and conclude with "taps."

INDOOR EXHIBITIONS OF SCOUT WORK

Especially when undertaking to conduct an exhibition of troop work is it necessary that the Scoutmaster make his plans carefully and far enough in advance to allow plenty of time for getting well prepared. Meeting in conference with his patrol leaders, let him decide with them upon a programme. Then distribute the responsibility for details among certain reliable boys, remembering always to respect the authority of his patrol leaders and never allowing their positions to be usurped.

In arranging the hall for the exhibition, it is preferable to have the Scouts perform in the centre of the room (rather than upon a stage at the front) with the seats for the guests circled about them. If music can be had during the demonstration period, the evening is made even more enjoyable.

7.30. Begin with musical prelude, followed by the flag-raising.

Division I. Displays. (These should take place separately or simultaneously, according to the nature of the event, in different rings.)

A. Setting-up exercises.

Knot-tying, including a demonstration of their practical usefulness.

Description of Scout badges and insignia.

B. First aid.

1. Elementary: Bandaging—roller, cravat, sling, and tourniquet. Two, three, and four hand carries. Litter drill. Improvised litter of coats and staffs. Fireman's lift and drag.
2. Advanced: Resuscitation (Schaeffer), with explanation of the treatment; breaking the grips; bandaging—splints, watermelon peel, four-tail, spiral reverse.

C. Signalling (Semaphore or International Morse, or both).

1. Spelling of the entire alphabet by selected Scouts.
2. Spelling of single words given at the dictation of the senior patrol leader.
3. Sending and receiving of simple messages given from the audience.

History of the organization and the troop activities by the troop secretary or scribe.

Music.

Division II. Contests.

A. Scout requirements: Knot-tying, fire-lighting (without matches), signalling, identifying trees by leaves or bark or grain of wood.

B. Games: Barrel-tilting, cock-fighting, Indian hand-wrestling, Indian leg-wrestling, badger-pulling, swat the fly, mounted wrestling, and Scout polo.

Short address by a member of the troop committee or some interested friend, with the Scoutmaster presiding.

Troop formation as for a business meeting.

Reports by patrol leaders as to standing of patrols, followed in each instance by the patrol yells.

Brief remarks to parents by the Scoutmaster, emphasizing need for their co-operation.
Lowering of the flag. Close by singing "America."

DINNERS AND SOCIABLES

For the sake of variety as well as for an opportunity for Scouts to secure the interest of parents and friends, dinners, sociables, and parents' nights should not be neglected in the programme of Scout meetings. In preparation for such a meeting, patrol leaders or the entire troop should meet for conference and plan the programme in advance, dividing the responsibility among the members of the troop. The troop's entertainment committee (if it have such) should suggest or recommend a programme, and put its chairman in charge to look after the carrying out of details. If there is no such standing committee, one should be selected to take the responsibility and hold itself accountable for superintending the working out of the arrangements.

In planning the programme, it is important to secure variety, and to carry it through with snap, allowing nothing to drag. Arrange for a number of short speeches if possible, rather than a few long heavy ones; and have as much good music as possible. If the Scouts by their own efforts are able to procure outside talent, they should occasionally be permitted to do so. Greater advantage, however, lies in encouraging Scouts to develop their own abilities and resources. For all concerned no doubt the happiest plan would be to combine the two.

In planning the eatables the boys will find their mothers able and ready advisers. In most cases they will gladly offer their services in cooking and helping

with the arrangements. One troop especially has found the mothers most enthusiastic assistants—happy to have a chance to lend a hand to help save expenses and, at the same time, to demonstrate their interest in troop work by making the open meeting a success. At a dinner which this troop gave the boys undertook all the detail work. They peeled the potatoes and mashed them, arranged the table, cut the bread and put round the butter, attended to all the hundred and one little details which preparing a successful dinner requires. The mothers previously roasted the beef, cooked the rolls, made the coffee and salads and cake. In this way the troop was able to furnish an excellent home-made dinner at much less expense than would otherwise have been possible.

After such a meeting, of course, it devolves upon the Scouts to undertake the cleaning up. They should see to it that everything is left in perfect order—even better than they had found it.

A FIELD-DAY AND OUTDOOR DEMONSTRATION

It is easily understood that the success of any event depends upon the degree to which those who participate are prepared. The more important and unusual the event, of course, the more thorough and careful must be the preparation. In undertaking to give a demonstration of Scouting—one that will be both helpful to the boys who take part and instructive to those who witness it—a Scoutmaster must put careful planning and thorough drilling into his work. For such an open meeting, especially when it is given out-of-doors, he will find it more interesting and worth while to his boys if he decides to have several troops combine. In making

Building the Tower

Signalling

the arrangements for an outdoor demonstration or field day there are certain necessities which must be taken into consideration.

1. A time suitable for the boys, their parents, and friends. (The time decided upon should not be less than three weeks or more than two months away.)

2. An attractive and easily accessible location should be selected that can be reached by street-car if necessary.

3. A corps of well-chosen committees consisting of at least (1) a programme committee, (2) an equipment committee, and (3) a grounds committee. This last committee will prepare and police the site used.

4. A sufficient amount of money to pay for printing programmes, carting expenses, and other incidentals. (It is well to print on the programme a full roster of the troop or troops taking part, giving the rank, offices, and length of service of all members listed.)

5. Each special event should be supervised by some one especially appointed.

6. The demonstration itself should not last longer than two hours. As a suggestion in planning the programme the following is given:

Assembly.
Drill and Review.
Flag-raising, flag salute, and sounding of colors by bugle, or "Star-Spangled Banner."
Event 1. Stunts. Time, 30 minutes.
Wall-scaling contest, fire-building, fire-lighting, water-boiling contest, fire-lighting without matches, a day in camp, signal-tower building, bridge building.
Event 2. Scout games. Time, 15 minutes.
Equipment or dressing game, antelope race and telescope race, fencing, archery, and tug-of-war.

Event 3. First aid. Time, 20 minutes.
Demonstrations of lift and carries, litter drill; bandaging with improvised and prepared bandages—triangular, figure-eight, roller, cravat, etc.; splints and slings; resuscitation from drowning.

Event 4. Signalling. Time, 20 minutes.
Alphabet (by Semaphore and International Morse). Messages at long and short distances. Heliograph, smoke, torch, and wireless signalling.

Event 5. Rope work. Time, 20 minutes.
A. All knots listed in "Boy Scout Handbook."
B. Practical use of knots, including hammock and ladder making.

Event 6. Special drills. Time, 15 minutes.

Event 7. Staff drill.
Setting-up drill and gymnastics.

Closing exercises.

Lowering of colors, singing of "America," sounding of taps by bugle.

THE OUTDOOR MEETINGS

In planning the troop hikes there is an opportunity for the Scoutmaster to secure plenty of variety and make these outdoor meetings of immense value to his boys. This arrangement shows how they may be alternated.

1. Regular outdoor meeting for passing tests in camp work, tent-pitching, etc.

2. Joint hike with a neighboring troop.

3. Regular meetings for passing tests, etc.

4. Special hike to factory, store, or some place of unusual interest where the boys may gain new knowledge.

THE HIKE

In the arranging and carrying through of an ordinary out-of-door meeting there are certain important points

upon which the success of the whole depends. These are given below.

1. Assemble at troop headquarters or some place previously designated.

2. Hike to chosen site. If the entire troop is kept together, allow the little fellows to set the pace and require the older and larger Scouts to keep in the rear. If the troop separates into patrols, put the patrol leaders in complete charge, trusting the regulation of the speed to their judgment.

3. Let everything be informal but purposeful. In a spirit of good Scouting, require prompt obedience and constant dependableness.

4. Return home at the hour planned so that no one may be required to break any agreements.

OVERNIGHT HIKING

One of the most fascinating pleasures known among Scouts is overnight hiking. The night chosen should be dark, though not stormy; the destination sufficiently unfamiliar to require diligent Scouting before it can be refound by the boys carrying out the directions; and the distance not greater than the combined good sense of the Scoutmaster and home sentiment will allow.

Before starting on the first overnight hike a Scoutmaster should have become acquainted with the parents of each of his boys and have gained an understanding of their desires in order to make his plans correspond. It should be clear at the outset that he does not wish to assume a responsibility which the parents are unwilling to have him assume.

Careful plans for the trip should be drawn up well in advance, so that the boy officers, at least, may be

thoroughly familiar with the programme of work and their duties.

In planning an overnight hike attention should be given to the following particulars:

1. *Location.* Choose a place within convenient walking distance, not more than four or five miles from home or an accessible car-line. Distance, in hiking, often fails to lend enchantment. A sandy or rocky elevation where a fire permit can be secured, with a good water and wood supply close at hand, is best.

2. *Permission.* Obtain the necessary permission from the owner to use the desired place.

3. *Shelter.* A large wall, a conical or shelter tent, twin pup tents, lean-tos or, if nothing better, a clean shed, barn, or empty house offer a variety of choice for shelter.

4. *Food.* Plain, wholesome, well-cooked food in sufficient variety and amount to satisfy the demands of a growing, exercising boy must be supplied. Food is doubtless the most important factor in determining the health and spirits of the group.

This list of rations for an overnight hike is estimated to furnish two meals for ten boys and two adults. The price list is only approximate.

½ pound peanut butter, about	$.10
1 " creamery butter	.30
2 pounds extra hard wheat crackers	.20
2 " raisins	.35
4 " bacon	.80
2 " sugar	.15
¼ pound cocoa	.15
2 dozen eggs	.50
1 " oranges	.30
2 cans condensed or evaporated milk	.20

2 cans sweet corn	$.25
4 loaves stale bread	.20
40 medium-sized potatoes	.20
1 package bouillon cubes	.25
1 " self-raising flour	.20
Salt and pepper	.05
Total	$4.20
Per individual	.35

SUPPER MENU

Bouillon — Corn flapjacks (Bacon used to grease the spider) — Fried potatoes
Crackers and peanut butter — Raisins

BREAKFAST MENU

Cocoa — Orange — Bacon and eggs
Baked potato — Buttered toast

5. *Equipment.* Encourage the boys to take with them only those articles which are really essential to their health and cleanliness. Boys, like most amateur sportsmen, have a tendency to want every patent contrivance for saving work and insuring comfort, and, like them, insist on loading themselves down with every camping device they own or can borrow. See to it that the boy's personal equipment is light and comfortable. The shoes worn should be of medium heavy weight, and comfortably large—large enough to permit wearing two pairs of stockings if desired.

Equipment for each individual on overnight hikes, in addition to food and ordinary clothing, should include:

One heavy, extra-length blanket.
A six-foot poncho or an oiled cloth or rubber sheet of blanket size.

A sweater or an extra-heavy shirt and a change of stockings.
Rough towel, tooth-brush and cleanser, hair-comb, and a small piece of soap.
A sharp pocket-knife, Scout axe, compass, watch, two large handkerchiefs, three safety-pins, a staff, signal flags, and a canteen.
A small frying-pan, drinking-cup, fork, large spoon, and plate.

In addition the troop should carry:

A first-aid kit.
Patrol whistles and bugles.
A large canvas water-bucket.
Patrol, troop, and national flags.
A box of matches.
Candles or lantern.
A can-opener.
And, if desired, an extra-heavy axe.

What to provide for wear on an overnight hike in order to be prepared against any weather or emergency:

1. *In winter:*
   One suit woollen underwear.
   Two pairs heavy woollen stockings.
   One pair water-proof shoes, one size larger than a snug fit.
   Old, well-patched coat and trousers.
   Two all-wool shirts.
   Warm hat or cap.
   Two large handkerchiefs.

Additional personal equipment:

Mittens.
Knife.
Poncho.
Two woollen blankets.
Sleeping-bag.
Toilet articles (previously specified).

Matches.
Compass.
Watch.
Axe.
Cooking-utensils (previously specified).

2. *In summer:*
   Light summer underwear.
   Toilet articles.
   Loose shirt.
   Shorts.
   Scout stockings.
   Medium-weight shoes.
   Heavy blanket.
   Poncho.
   Compass.
   Cooking-utensils.

In addition to these the troop should carry the articles previously specified.

POINTS TO BE REMEMBERED IN CONNECTION WITH OVERNIGHT HIKING

1. Carefully plan the complete programme.
2. Divide labor equally among boys, and make them responsible for details.
3. Provide that boys get eight or nine hours' sleep.
4. Require quiet between taps and reveille.
5. Cultivate habits of cleanliness. Require all dishes to be well washed and dried after each meal. Leave the grounds cleaner than they were found, and bring the boys home clean and fresh.
6. Don't be misled into thinking that camping means getting exhausted, getting indigestion, getting dirty, and getting out of sorts.
7. Cultivate cheerfulness, respect for work, unselfishness, and resourcefulness.

MEETING-PLACES, THEIR ARRANGEMENT AND CARE

If possible, Boy Scouts should possess a meeting-place all their own, which they can equip, alter, and care for by themselves. As a means of teaching responsibility, of developing a spirit of loyalty, and of knitting the members of a troop closely together by means of mutual interests and common possessions, such a sense of proprietorship is valuable. Where this is not possible, Scouts should be given some regular place of meeting. The practice in some troops, particularly in those connected with churches, of having the boys meet in one part of the building one week, and on the next either not meet at all or get tucked off in some other part according as it suits the convenience of the pastor or a committee in charge of such arrangements, is decidedly detrimental. In such a case the boys become aware that the older people attach little importance to them and their interests, and because of this they are likely to take their work less seriously. This lack of a settled meetingplace has a tendency to make the boys' interest in the troop work desultory, to restrain the development of stability of purpose in them, and to check the instinct of ownership which contributes to sustained allegiance.

Any place, whether an attic—if large and airy enough —or a barn, or an especially constructed room, which the boys themselves arrange to their liking, where they may retire at any time and collect their troop possessions, is sure to promote a sense of unity and to give the boys a valuable opportunity for learning to care for things they possess in common with others. The most desirable place for furthering troop solitude and the

Scouts' Cabin Built by Themselves

strong feeling of mutual possession is the little house or camp, constructed, whenever possible, by the boys themselves, and in every case furnished and arranged by them. Such a place members of a troop instinctively turn to as unmistakably theirs. At no time, regardless of the location or accommodations of the meeting-place, should the members of a troop be left without adequate adult supervision.

ENTERTAINING GUESTS

Whenever guests are entertained by the troop, a well-informed senior Scout should be delegated to serve as their orderly. His duty should be to answer intelligently any questions that may be asked about Boy Scout activities and to make the visitors feel comfortable and at home. His bearing, his answers to questions, and his conversation should be such as will reflect the standards and ideals of the troop. He should exhibit that degree of alertness and courteous deference to their interests which enables him to be attentive without being priggish or without appearing to show off. If a demonstration is given for their benefit, he should play the part of interpreter, and explain everything that is not self-evident to an outsider. As escort or orderly, he should stick to his post until after the close of the troop meeting or until he is relieved by a higher officer.

INSTALLATION AND INVESTITURE CEREMONIES

It is desirable always to have some simple impressive investiture ceremony when patrol and troop officers are inducted into office. The ceremony suggested on pages 194–5 of the "Scoutmaster's Manual" is good, but a trifle longer than most men care to use. How-

ever, it may be changed at will to suit the interests of the Scoutmaster. Generally, impressiveness is enhanced when some higher official less familiar to the boys than the Scoutmaster, as, for example, a member of the troop committee, conducts the ceremony. By such a departure the occasion is made to stand out in the minds of the boys more distinct from other meetings. As a general investiture ceremony, the one given on pages 67 and 68 of the "Scoutmaster's Manual" is ideal. It is short, to the point, and well suited to emphasize the importance of personal dignity and steadfastness. In all such ceremonies, whenever awards of any kind are made, the need of simplicity and brevity must constantly be borne in mind.

INITIATIONS

Ceremonies of initiation are undesirable among young boys. Their imaginations picture too vividly the horrors of impending barbarisms, and innocent, playful pranks for some become horrible mental tortures. The condition of extreme self-consciousness in a boy frequently augments his suffering at a time when he is most in need of social sympathy and least able to endure fun-making at his expense. Investiture ceremonies supervised by the Scoutmaster can well be substituted for the best initiations superintended, as their very nature requires, by the boys themselves.

CONDUCTING EXAMINATIONS

Court of honor examinations for advanced standing should come as the climax of thorough preparation in every detail of the advanced requirements. This preparation the patrol leader as a part of his regular work

will supervise. Not until the patrol leader and Scoutmaster are convinced that the candidate is competent in every particular to succeed should he be brought before an examining court. Failure on the part of any Scout to pass should be a reflection upon their training or their judgment.

When examinations are called they should be held near the homes of the Scouts, at a convenient time of day. If held in the evening they should not last later than the closing hour of the regular meeting. In cities where frequent examinations are necessary they should be held at regular intervals at a stated time and place. This will facilitate fairness of treatment to all desiring examinations and will enable Scoutmasters to gauge their instruction with uniformity and balance. Regularity, moreover, insures fuller attendance of members of the examining court.

If examinations are given outside the troop headquarters or at an hour other than the regular meeting-time of the troop, as is desirable, the troop meeting need not be interfered with. Otherwise, those to be examined should be separated from the other troop members immediately after the opening exercises. In giving the examinations, considerable advantage is gained by the use of well-prepared questions and convenient forms for recording answers. The questions and tabulated form shown in Exhibit A in the Appendix have, for several years, been used to great advantage by one large council and may prove serviceable to others.

It is desirable always to confine an examination to candidates for the same rank. Under this condition the different examiners should divide their work, each examining the Scouts separately in the subjects for

which he is responsible. Thereafter they should pool their results and together decide the qualifications of each boy. Even when this plan is not possible the examiners should so divide their work that the different qualifications of each Scout are reviewed by more than one of the examiners.

Great care should be taken to learn whether or not a boy who is being examined really understands what he may be able to recite glibly. When a boy taking an examination makes mistakes these should be corrected at the time, or preferably they should be brought to his attention then, and he himself should be allowed to correct them later. When possible, patrol leaders should be allowed to hear the complete records of the examining court and be given an opportunity to answer any questions which the court may desire to ask.

If a given boy fails to pass all the tests in which he is examined, he should be required to take the complete examination again, after an interim of not less than one month. Occasionally, in strict fairness, exceptions should be made in favor of those who have unwittingly neglected some minor technicality such as the early history of the Tenderfoot badge, or the best method of sharpening an axe. Whenever Scouts show an intelligent appreciation of the principles involved in the mastery of the requirements, their grasp should be rated as more valuable than the mere knowledge of points gained from memorizing. Examiners should determine the fitness of each applicant on the basis of what is demanded as the general standard for all. They should set the mean and estimate all according to it. By so doing the Scoutmaster can be expected to prepare his Scouts so that none of them will fall far below the

standard, and all may as nearly as possible have a fairly equal opportunity to win advanced standing.

PLAYS

In boys of the early teen age, the dramatic instinct is strong. They like the sensational and the make-believe. For them re-enacting some thrilling adventure is a delight—they keenly relish the whir of it. Fearless in carrying out what the situation demands, no deviltry or barbarism is too grotesque or weird for them. Feats of plunder and of reckless daring, and hairbreadth escapes are their delight. They revel in the fantastic and the uncouth, in the exaggerated and the unnatural. To the extent that exercise of this dramatic instinct cultivates imagination, self-control, and resourcefulness it is highly valuable. In a Scout troop under a capable Scoutmaster it may frequently be a useful asset to either an indoor or an outdoor programme.

Perhaps the most popular and profitable form of practice is the extemporaneous—that which provides only the characters and a rough-sketch outline of the plot. By it boys are placed almost wholly upon their own resources and must rely on their wits to make a commendable showing. If a boy is dull and logy, he is sure to find it out and bestir himself. If he is timid, nervous, and self-conscious, he has a chance to overcome these handicaps under the intelligent guidance of the Scoutmaster. If he is sensitive, alert, and able to hold his own, he has an opportunity under favorable conditions to cultivate these qualities.

The extemporaneous play is of necessity crude and lacks finish. In it the boy of daring and originality and

with a natural ability to act or imitate others has the advantage over his more reticent, less-talented companions. For them there is the prepared play, where the particular parts adapted to the boy's abilities and make-up are assigned beforehand, and where each is intelligently coached to represent the peculiarities of the character part. In a carefully worked-out and memorized drama the timorous lad is often able to do exceptionally well and gain a confidence in himself not possible when he is thrown wholly upon his own resources or when attention is concentrated on him alone.

Both extemporaneous and prepared plays have some peculiar merit as a part of Scout training. Besides being educational for the participants and entertaining for the spectators, they may serve as a worthy, self-respecting means of earning money for the troop treasury. Often troops by their own skill and enterprise in producing a good play make far more money in a short time than the aggregate of individuals could by their independent effort. From the standpoint of a co-operative money-making enterprise, plays, then, have much to commend them. From the standpoint of a co-operative socializing enterprise they may, under capable leadership, prove one of the most effective means of teaching many of the Scout virtues.

GENERAL RULES

A few general rules for a Scoutmaster to observe in supervising any kind of a programme are offered here:

1. "Be prepared" and have something in store against an emergency. Keep cool! Let the Scouts do the work. It's their organization.

2. Be punctual! Evade the difficulty of preaching and being inconsistent.

3. Encourage self-expression! Make copious use of "council fires," interpatrol competitions, story-telling, etc.

4. Be resourceful! Have variety and purpose to every meeting. Meetings must never be allowed to fizzle out. They should always be crammed full of engaging activities that keep interest aroused to a high pitch. They should close before interest begins to wane. If it appears that a part of the programme planned cannot be used—eliminate it—keep within the one-and-one-half-hour period set for indoor meetings. Never let mischief begotten of idleness spoil a meeting.

5. Be considerate! Provide alternate active and quiet occupation. Stereotyped form may be allowed if it contains variety. Games and story-telling should be freely interspersed to relieve the tension of sustained concentration in work.

6. Be thorough! Use repetition, variety, and methods of reward to enforce the thorough mastery of every subject studied.

SPECIAL THINGS TO DO

INDOOR

Indian hand-wrestling.
Indian leg-wrestling.
Wrist-wrestling.
Badger-pulling.
Elevated baseball.
Elevated boxing.
Cock-fighting.
Fencing.
Boxing.
Wrestling.
Dodge ball.
Knights.
Scout polo.
Setting-up drill.
Charades.
Mock trial.

Debating.
Shadow pantomiming (between lamp and sheet).
Amateur plays.
Blackboard observation tests.
Tray observation tests.
Game of odors.
Practical talks on timely subjects.
Chain quiz.
Making models (tents, camp beds, etc.).
Original-stunt night.
Alumni night (when all who have been connected with the troop return for a reunion).
Resuscitation drill.
Javelin-throwing.
Blindfold boxing.
Minstrel show.
Country circus.
Game of quicksight.
Compass practice and games.
Knot-tying contest.
Bandaging contest.
Signal code "spell-down."
Three deep.
Kim's game (with checkerboard).
Life-saving drill (grips and breaks).
Practice in trail signs.
Staff-carrying race.
Knot-tying relay race.
Skin the snake.
Antelope race.
Hat ball.
Bull in the ring.
First-aid carrying contests.

OUTDOOR

Antelope race.
Wheelbarrow race.
Tug of war.
Equipment race.
Telescope race.
Blanket-tossing.
Archery.
Treasure hunt.
Flag-raising.
Ring 'o leave 'o.
Dart-throwing.
Lassoing.
Country circus.
Tent-pitching.
Signal-tower building.
Wall-scaling.
Bridge-building.
Hammock-making (of barrel staves and rope).
Field-cooking.
Feeding and protecting birds.
Cross-country tramps.
Trailing.
Stalking.
Water-boiling contests.
Tent-making.
Truck-cart building.
Inspecting factories, shops, museums, etc.
Scout meets Scout.
Window-observation tests.
Tree-climbing contests.

Barbecue.
Educational hike to points of interest.
Three-legged races.
Obstacle races.
Wild West show.
Hare and hounds.
Smuggler over the border.
Indian scalp game.
Relay signalling.
Observation contest.
Tree or plants contest.
Lean-to building.
Verbal relay race.
Map-making.
Distance and direction judging.
Man hunt.
Tropical treasure hunt.

WATER

Water baseball.
Raft-making.
Canoe and boat building.
Canoe-tilting.

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XIII

EDUCATION THROUGH MOTOR ACTIVITY

THE PROMINENT PLACE GIVEN TO PHYSICAL ACTIVITY

Motor activity, involving co-ordinated mental and muscular actions, is given a prominent place in the Scout programme. Before a boy is entitled to wear the Tenderfoot badge he must know how to tie four kinds of knots and be able to give, correctly, the Scout sign and salute. It is required of the one who would become a Second Class Scout that he acquire skill in elementary first aid, in bandaging, and in elementary signalling. He must be able to track half a mile in twenty-five minutes, and to go a mile in twelve minutes at Scout's pace. He is required to know how to use properly a pocket-knife or hatchet, and to be able to build a fire in the open, using not more than two matches. Added to all this, he must know, from actual experience, how to cook a quarter of a pound of meat and two potatoes in the open and without the ordinary kitchen cooking-utensils. The requirement that he earn at least one dollar usually involves some kind of correlated physical and mental activity.

The requirements of the one who would become a First Class Scout include, among other things, ability to swim fifty yards; to send and receive a message by Semaphore, International Morse, at the rate of sixteen letters per minute; make a round trip to a point at

least seven miles away, going on foot or rowing; skill in advanced first aid; ability to prepare and cook satisfactorily, in the open "without the ordinary kitchen cooking-utensils," two articles of food taken from a prescribed list. There is also required ability to draw, from field-notes made on the spot, an intelligent rough-sketch map; to use properly an axe for felling or trimming light timber; or to produce an article of carpentry or cabinet-making or metal work. The ability to judge distance, number, height, and weight within twenty-five per cent and to acquire intelligent familiarity with plants, wild birds, trees, and wild animals also involve the intelligent use of different sets of muscles.

This emphasis upon motor activity in the Scout requirements is typical of that which is found in all advanced Scout programmes. The merit badges, as awarded by the court of honor, involve skill, dexterity, endurance, strength. In such fields as archery, angling, agriculture, blacksmithing, carpentering, camping, cooking, cycling, first aid to animals, and handicraft, the co-ordination of muscular movements is essential. It should be noted, however, that in every case of physical activity an intelligent and definite purpose is involved. Some clearly defined aim is to be achieved. There is required not mere physical activity, but that which is intelligent and purposeful.

SCIENTIFIC JUSTIFICATION OF MOTOR ACTIVITY AS PART OF THE SCOUT PROGRAMME

There are certain facts concerning boys of Scout age that reveal the justification of this prominent characteristic of Scouting. Such boys have an abundance of physical energy. The blood supply and pressure is

greater than at any previous time. Chest and lung capacity has greatly increased. The larger muscles have reached an advanced stage of development, and now the smaller ones are becoming available. The muscular system makes possible both adroitness and strength. Skill and dexterity should be acquired while the smaller muscles are developing. Only thus can the highest skill be achieved. This is also a period of rapid physical growth. But mere increase in size or bulk does not constitute development. The nervous system, the brain cells, need to be put to use in co-ordinating muscular activity. Otherwise they cannot develop as they should. This building up and tearing down of tissues, so necessary in order that the body may become well knit together and that the brain cells may become organized, is absolutely dependent upon a great amount of exercise and a large supply of fresh air, as well as upon wholesome, nourishing food. Scouting seeks to meet these physiological demands of adolescent boyhood.

PHYSICAL AND MENTAL BASIS FOR SCOUT ACTIVITIES

A Scoutmaster should try to become familiar with the physical basis for the various kinds of activity included in the Scout programme. Helpful suggestions are found by a careful study of the systems of nerves and muscles. If a boy's skin were like the shell of a turtle, or the hide of a rhinoceros, it would be folly to try to develop in him sensitiveness of touch. If his muscles were like the steel shafts of a machine, there would be no sense in trying to develop them. If his nervous system were constructed merely to receive and interpret sensations that are furnished to him while he remains passive, the careful supervision of his motor

activities would be absurd. But a Scout has big, strong, tough muscles that are suited to hard work. He has also a system of closely related muscles and nerves that needs frequent and widely varied physical activity. Much of the nervous tissue upon which his mental and physical welfare depends can be built up only by those special types of activity that involve both mind and muscles and that spring from his own impulses or initiative.

There are good reasons why stunts are and should be popular with boys of this age. Such types of activity usually involve physical suppleness or adroitness. Precision in motion is dependent upon the use of the smaller or accessory muscles and upon the development of association fibres in the brain. Take, for instance, the stunt of placing a row of stones in a straight line, four feet apart, and then riding a bicycle in and out, serpentine fashion, past them all without touching any of them. Or, the stunt of keeping three balls in the air. The promptness and precision required in such muscular movements are impossible without both mental adroitness and also the co-ordination of the nerves with the complete muscular system. After a man has used for ten years one set of muscles in a certain routine of action he lacks capacity for suppleness or dexterity. It is also true that before adolescence is reached an adequate basis for the successful performance of stunts is lacking. It is during Scout age that such activity has greatest suitability as well as educational value.

A COMPLETE PROGRAMME OF EDUCATION

"Education for boys of this age should include the realization of all of these natural capacities." "I can-

not believe that there can be any education in the true sense of the word that does not take root in the inheritances that have come down from the motor habits of the race; and as these motor habits, endeavoring to persist in the present, are involved in play, we find there the surest and nearest approach to a true education of the child. Just as the physician in his search for a cure for consumption has circumscribed the earth and finally come back to the thing in all the world the simplest and nearest, the first demand of the child upon entrance into the world—fresh air—so we in our search for the best means of educating our children are coming back to that which was the first expression of his awakening soul, his play." (Johnson, "Education by Plays and Games," p. 39.)

The muscular system and the nervous system develop together. In this matter of development they are interdependent. Biology teaches that the more mobile the extremities of an animal the higher will be the grade of intelligence. "The mutual relation of intelligence to movement is strikingly shown in a comparison of a low order of men with a higher, and of feeble-minded children with intelligent—Musso concludes that the psychic functions (of the brain) cannot be separated from the motor." (Johnson, "Education by Plays and Games," p. 43.) "There cannot be a well-balanced development of the nervous system without a (corresponding) development of the muscular system." (Johnson, "Education by Plays and Games," p. 44.) Adolescence, the time of rapid mental development, should be also the time of suitable physical development.

In order to have the highest educative value, this motor activity must involve the imitative, constructive, com-

petitive, or other social instincts. It should gradually increase in complexity—should be more and more difficult from the point of view of the young boy. The end to be achieved, however, should be one that can be reached as well as one that is interesting. Whether or not success was achieved ought to be apparent before the Scout's strength and self-control are completely exhausted. The thrill or satisfaction of success should come while he has sufficient strength and interest left to be elevated by it. First, let him learn to do the relatively simple thing that puts a proper strain upon that part of his physical and mental inheritance that is already available. After such successes have been achieved, he will be ready for the next victory.

The types of motor activity that contain the highest educative value will correspond closely to those that have characterized the human race in the numberless centuries of the past. The record of those activities is found in his inherited capacities for action. This means that the boy will naturally reproduce many of the primitive human experiences if suitable opportunities are presented. After the simpler ones have been mastered, he will naturally combine them in various ways and move on to those that are more complex. The most valuable suggestions come from a study of these primitive forms. The question is, how has the human race conquered nature, how have men learned to get along together? In view of present surroundings what part of that conquest or that discovery can the boy live over again? No doubt the use of the club was followed, historically, by that of the sling-shot, then by the bow and arrow, and, finally, by the modern firearms. The mental and muscular qualities that are necessary to

use firearms most effectively may come as a result of skill in these lower and simpler forms of activity.

The Greek standard of education required that the boy of seven years and older exercise in the Palæstra in five ways: (1) Running and (2) leaping, to develop the muscles of the legs; (3) discus-throwing and (4) javelin-casting, to train the muscles of the arms and the eyes; (5) wrestling, which exercised the whole body and the temper as well. After sixteen and until eighteen the youth was admitted to the gymnasia and engaged in the fivefold exercises, running, leaping, discus-throwing, wrestling, and boxing. The progressively educative value of this programme is easily appreciated. Javelin-casting is dependent upon a more sensitive co-ordination of movements than is running.

The educational value of motor activity is seen when the real nature of play is appreciated. There are many forms of work which are nearer to genuine play than much of the nonsensical actions that pass as such. Lying back of the various forms of play are certain instincts such as constructiveness, acquisitiveness, emulation, curiosity, sociability. There is also this natural tendency to use mind and muscles together. But the structure of the nervous system and muscular system, which predetermine the form of that activity, was built up through long, weary centuries of hard work and exposure. The structural development of the brain and nervous system absolutely depends upon those forms of motor activity for which they have thus come to be adapted. Suitable work well done contains vital elements for the building-up of boys.

By the time a boy has reached Scout age his natural interests go beyond the mere usefulness of the things

Placing on the Litter

Carrying the Litter

Cheerful Victims

he makes. He now appreciates æsthetic qualities. What he does should be beautiful as well as useful. It should reflect his whole personality. Motor activity that falls below this requirement loses a part of its educational value. Such activity should provide for well-rounded self-expression. The danger is that the "last touches" will not be put on the bow and arrow or the piece of cabinet work. The Scout who does not give satisfactory attention to the appearance of his work should be made to feel the kindly criticism of his fellow Scouts. Naturally, he does not object to the requirement that he complete his task. He should learn to be justly proud of work that is well done.

The ordinary boys' future usefulness will depend very largely upon their physical development. If they are to learn a trade and be wage-earners they are directly dependent upon it. If they are to enter one of the professions, still they must face the fact that mental activity needs the support of a strong physique. It is especially during adolescence that the foundations of future physical strength are laid. Habits of cleanliness are now learned. Interests in hygiene are quickened. The range of physical activity is enlarged. Recreational interests are awakened. Physical hardihood and symmetry are gained. The boy now learns how to taste for himself the zest and thrill of direct participation in suitable forms of physical activity. Thereafter he is not dependent upon amusements that are commercialized, professionalized, or otherwise degraded. The losses of being a mere spectator are now appreciated. The Scout programme, properly and universally applied, would save the coming generation of men from that prevalent twentieth-century disease, "spectatoritis."

THE MENTAL VALUE OF PHYSICAL TRAINING

We have said that, viewed from the standpoint of the development of the nervous system, much depends upon motor activity. It is necessary to go a step further. The theory has been advanced that "perfect sanity and mental health appear to require the establishment of associations between sensory and motor areas of the cortex, that is, of the gray, exterior part of the brain." (O'Shea, "Dynamic Factors in Education," p. 60.) The co-ordination of the eye and hand, the ear and feet, "knits together the cerebral areas," "and this results in a general betterment of the organization of the brain." The one who thinks overmuch in proportion to his physical activity develops a general weakness of character, unfamiliarity with the real problems of ordinary work, a spirit of undue hesitation, and a lack of general neural hardihood. Unless the great complex system by which physical sensations are transformed into motor impulses is built up through a great variety of physical activities during childhood and youth, the individual is in danger of never being able to feel at home in some of the most important and necessary human experiences. Furthermore, the whole nervous system is more apt to be in danger of breaking down or of developing various forms of neurasthenia or even insanity. The modern prevalence of nervous disorders and mental irritation were not known in the days of frontier and colonial hardihood and labor. As labor-saving machines increase in number and use, our insane asylums fill up. There are, of course, many causes of this fact. Unnatural physical inactivity is one of them.

In the successful treatment of defectives, delinquents,

and young criminals, manual training is now used to a large extent. "The dull mind is awakened through the necessity of accomplishing some task involved in motor adjustment." (O'Shea, "Dynamic Factors in Education," p. 61.) The incorrigibility of some young criminals has been overcome by giving them opportunities for activity in "athletics and calisthenics, mechanical drawing, sloid, chipping, and filing." Through motor activity the general building-up of the mind and character of such classes has been made possible. Similar activities tend to strengthen the whole mind and nervous system of those who have not degenerated to the level of the criminal or of the mentally defective.

THE BOY WHO IS PHYSICALLY INACTIVE

While physical activity is characteristic of the normal boy, it must be remembered that frequently, because of some organic or functional weakness, a boy will seem to be somewhat indifferent to the usual boy interests and activities. His attitude will also be modified by his temperament and disposition. Then, too, habits of inactivity may have begun to influence a boy's conduct even though he may be only thirteen or fourteen years of age. Boys are not equally fond of athletics. Physical activity appeals to different boys in different ways. The Scoutmaster should take into account the individual condition and interests of each in planning the programme of the troop and in carrying it out. But he should never lose sight of the general law that motor activity along lines suggested by the structural basis for such activity is essential to the boy's physical welfare.

EXPRESSION CLARIFIES IMPRESSION

A boy can never learn what it really means to be a Scout unless he "acts out" or gives expression to the ideas which are contained in his conception of Scouting. It is while he is at work at the Scout programme that his ideas of what Scouting is are clarified. This deeper mental impression comes through expression. Merely to memorize the Scout oath and law is not a guarantee that his conduct will reflect the ideas contained therein. Nor will he know their fuller meaning until he has given expression to them in some form of physical activity. Every boy needs practice in doing what he knows ought to be done. To know what kindness really means a Scout must act kindly. That is—acting kindly is a means of learning what kindness really is. Notions that would otherwise remain somewhat indefinite are cleared up when they are expressed in terms of physical activity.

ACTIVITY AS A FORM OF DISCIPLINE

Aside from these physical and mental advantages resulting from the mastery of the various forms of Scoutcraft, there are certain disciplinary effects which are of the highest value. The theory is not here advocated that there are perfectly general or abstract mental "faculties," such as observation, memory, reasoning, judgment, and will, that can be developed in definite and concrete experiences, and then will apply without diminishing vitality in every other phase of life or activity. "In manual training, for instance, the value of learning how to use the saw and plane or how to make a closely fitting joint lies in the fact that through

these activities the hand acquires a general dexterity, the eye a keenness, and the mind a clearness and a sense of the value of accuracy" that result in greater efficiency in carpentering. Then, if it is required that there be done other things that contain elements having the form of carpentering, they are met by a mind and hand of superior discipline. Under such circumstances, manual training makes a direct contribution to the larger efficiency.

Such transfer of efficiency is at bottom a matter of intelligence and motive. As a result of Scouting a large number of habitual ways of acting are on hand. If the boy is sufficiently intelligent to discern where, outside of scouting, such habits will be of service, he brings to the new task some valuable assets of mind and body, provided the new task contains elements found in the various kinds of Scouting which he has mastered and provided he cares to use his equipment in the new way. Specific discipline may thus be applied in a general way. The disposition to work, for instance, adds much to one's equipment in taking up any task. The circumstances under which the discipline originally took place are often reproduced in later life and in new combinations. Where there is sufficient intelligence to discover these similarities and a desire to do what is at hand, the doctrine of "formal discipline" presents a dependable educational principle. Manual training does develop certain attitudes which in this way can become general. It is easy to see how a boy who has learned how to hew to the line in carpentering, and who has normal intelligence and imagination, will thereby become better equipped to "hew to the line" morally than he would otherwise have been. (See O'Shea, "Dynamic

Factors in Education.") He has in mind an image that helps him to grasp clearly the new idea.

But there are limitations that should not be lost sight of. First, the development of physical courage, dexterity, or alertness is not a guarantee that moral courage and sensitiveness will qualify every subsequent action. A Scout may show great patience while fishing but manifest great impatience after he gets back to camp. To "be prepared," physically, but adds an element to a boy's general preparedness. Whether or not he will use his skill and resourcefulness in the right way, and under all circumstances, depends upon his intellectual and moral strength. The disposition to work until a piece of furniture is completed or the grounds prepared for a camp may not reappear if the task is making a doll house for little sister or preparing a garden for planting. Manual training is not a substitute for definite moral training.

Physical efficiency is not always accompanied by social sensitiveness. Sportsmanship is not the highest Scout virtue. The disposition to use the results of one's physical training for the social good should be built up by activities planned so as to involve the welfare of others. On the basis of muscular activity alone the Scout will not come to an intelligent appreciation of the Scout oath and law. But where the higher moral and religious attitudes have become firmly fixed, and physical strength and agility achieved, there is placed at the command of the socialized will whole areas of brain and nerve organization and development that are a splendid reinforcement of it. The social or moral will should become more vigorous as a result of the physical efficiency provided for in the Scout programme.

MORAL VALUES

The moral value of manual training "lies primarily in the benefit which an individual derives from dealing in an exact way with material objects." (O'Shea, "Dynamic Factors in Education," p. 56.) It is easy for a boy to detect right and wrong when he is working with wood or iron or fire. "The reward for right action and punishment for wrong action is direct and positive." It is difficult to cover up the facts. "In the more complex affairs of life, however, right and wrong are not so readily discerned, and the outcome in any case is not so apparent; and the pupil can best be got ready to discern these subtler relations by giving him much experience in observing them in the more simple situations." It is significant that, as a boy, Jesus learned the carpenter's trade.

With young boys motor activity is the natural channel for volition. In later years men are often concerned in ideas "that do not find immediate realization in muscular action." If the *disposition to work* is ever realized, it is more than likely that this moral victory will result from experiences that come before maturity is reached. It is easier to develop this disposition—so essential to success—by providing a wide range of attractive types of physical activity than by making the boy sit down and think his way through a study programme that is unsuited to his period of volitional development. This is the natural time for vigorous and almost ceaseless activity. The formation of the "general habit of voluntary effort and control" in the boys of his troop should be a conscientious and serious aim of the Scoutmaster. Everything that is suggestive of

laziness, shiftlessness, indifference, or dissipation should be prevented from becoming a part of the Scout atmosphere. The Scout ideal contains the disposition to tackle a hard piece of work in cheerful expectation that it can and will be done.

Thus the Scout activities, properly supervised, help a boy to achieve a higher type of thinking and living. It yields strength of intellect. Habits of observation and accuracy are built up. Precision becomes inwrought into his mental attitude. If a Scout learns to express himself in deeds that are definite and tangible, rather than in sentiments that are more or less vague and intangible, he acquires self-confidence and a sense of mastery. He moves with circumspectness, caution, and honesty. He is not afraid to let people see his real self exposed or expressed in a piece of work that all can see. There is a prudential "tone" to his conduct that causes others to have confidence in him.

It is worth while for a boy to acquire the power to judge impersonally whether or not a thing is right. If "the effort to give definite, mathematical, and æsthetic form to formless material, requiring continuous attention and toil, develops the habit of looking at things from the standpoint of their intrinsic worth, rather than their superficial qualities," a splendid moral element has been added to his general equipment. If the Scoutmaster is alert to discover strategic opportunities for the cultivation of the Scouts' moral judgment, he will find them in large numbers even when the programme calls for merely physical activity.

An electrical instrument that will not work, a bulb or tree that fails to live, the lifeless form of a boy who was not rescued in time, going without a meal because

it was not properly prepared, becoming lost because of failure to observe a significant track are all concrete and real evidences of shortcoming. Right and wrong in these cases are easily detected. Rewards and punishments are direct, immediate, positive. Thus rightly supervised motor activity as it appears in various forms of Scouting may be made to be a valuable aid in helping the Scout to find his way into the more complex and intricate moral relationships of mature life. It helps him to become socially efficient.

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XIV

CAMPING

ATTRACTIONS OF CAMP LIFE

Among boys the zest for camping is perennial. Like the wanderlust that grips professional nomads, the lure of freedom in the out-of-doors seasonally, at least, looms larger than any other interest. Though it may drive a boy's imagination far afield to the extravagant or the impossible, yet it affords expression to one of the most impelling and altogether valuable tendencies of youth; namely, the craving which a boy feels for the novelty of primitive independence and hardihood. Such a craving camping appeases. If well-supervised camp life of the virile stamp is possible when these feelings of independence, robust adventures, and manly self-assertion are budding, the outcome in self-poise, ingenuity, and growth of character is of enduring benefit.

CAMPING IS EDUCATIONAL

Several years ago it was necessary to preface every article dealing with the nature and value of camping for boys by an apology. Nowadays, among all thinking people, its usefulness is acknowledged. It is counted a helpful method of strengthening a boy physically, of continuing his education during leisure hours outside of the school-rooms, and of cultivating social and moral sensitiveness. These advantages may be gained in a

good camp where emphasis is laid upon the established conventionalities of etiquette, personal cleanliness, and right conduct. Every one realizes that it is vastly better for a boy to enjoy the fascinating diversions of camp life than to flounder in the city or small town without definite responsibilities and engaging activities.

LEADERSHIP ALL-IMPORTANT

Unquestionably, camping for boys can be made an educational asset of vast importance. Yet just as physical education, schooling, social and moral education may be harmful or beneficial, so may camp education be injurious or helpful. Everything depends upon leadership. A camp may be of the permanent variety, with every modern convenience furnished—including electric lights, coal, open plumbing, and the like.[1] In such a case competent leadership is appropriate and essential, otherwise it may become a loafing picnic, where greed, slovenliness, and vice are fermented, or it may imitate disjointed community life and ape the aboriginal. Left to himself, under such conditions any boy would naturally follow the lines of least resistance. Supply adequate and suitable leadership, however, and a transformation will result. Then the camp will furnish an opportunity for a life devoted to purpose on the part of each boy and a companionship by which cleanliness, ingenuity resourcefulness, and helpfulness are fostered.

Especially when the camp is next to nature, in response to "the call of the wild" and "the lure of the

[1] It is conceivable that there are circumstances which make it wiser to use coal than wood, and have running water in camp rather than not have it, but the use of these should be avoided if they serve to cultivate the freedom of idle comfort.

out-of-doors," is manly, virile, purposeful leadership imperative.

CHOOSING THE LEADERS

Upon the choice of leaders depends in large measure the success of the camping project and the benefits which will accrue to the campers. Every Scoutmaster in undertaking to conduct a camp should consider it his duty to accompany his boys and be in general charge. Some men, inexperienced but fitted by every other recognizable trait for leadership in camp, avoid the responsibilities of leadership there as they would avoid trouble. The whole enterprise appears so new and overwhelming to them that either they discourage their Scouts from camping or they press some less cautious persons into service in their stead. With a well-fitted Scoutmaster at hand to direct their efforts, possibilities of success are enhanced.

If, however, it is not possible for the Scoutmaster to be present, he must choose his leader all the more carefully. In making his selections he will do well to catechise himself with respect to each of his prospective leaders, asking such questions as: Has he a good moral character? Has he an agreeable personality? Will he cooperate with other officers cheerfully and willingly? Will he carefully observe all rules laid down for the guidance of boys? Is he disposed to show others how to work by helping them or is he dictatorial? Does he possess imagination and initiative? Has he common sense and good judgment? Can he be relied upon to follow instructions implicitly? Has he enthusiasm and a good sense of humor? Would you consider him a good companion for you on a private camping trip?

Unless these questions can be satisfactorily answered the prospective leader should be eliminated. Far better to have no camp at all than a camp with poor leaders. With good leaders, no matter how meagre the equipment or how trying the adversities, a successful outcome is assured.

SOME IMPORTANT REQUIREMENTS FOR CAMP LEADERSHIP

It should be needless to emphasize because of its obvious importance that a camp leader cannot afford to be picayune or finical in his attitude or outlook. Any tendency on his part to minimize the importance of the boy's point of view will be met with deserving hostility. Only considerate good-will that can weigh a youth's view-point and lead him on to a saner way of looking at things will win loyalty and hearty response.

While it is important that a camp leader be not petty, it is also highly necessary that he give attention to detail. His capacity to concern himself with details is necessary to service in the large general affairs of camp administration.

THE SIZE

When the camp is of the permanent kind it may be of any size, provided there is plenty of "competent leadership." Whether it is numerically large or small makes little difference. When it is of the next-to-nature, or temporary type it should be small—preferably not larger than a single troop of twenty-five or thirty Scouts.

CAMP-SITE

Having provided a corps of competent leaders, the Scoutmaster should direct his careful attention to the camp-site.

All experienced campers agree in the main on what an ideal site for a summer camp for boys is. Therefore, we will assume that the Scoutmaster has done his best to secure a place that meets all the following conditions:

1. High, well-drained land with loose, sandy subsoils, at least ten feet above rock or hard-pan.

2. Abundant supply of clear, pure drinking water either from running spring or artesian well near by.

3. Secluded, and at a considerable distance from summer resorts, colonies of "bungalow" campers, villages, picnic-grounds, and cemeteries.

4. Within cheap transportation range of food markets, including dairy and vegetable farms.

5. Near a clean body of water, where swimming, fishing and boating are possible, but distant from marshes and low, wet land.

6. Free, in so far as possible, from mosquitoes, black flies, midgets, gnats, and other noxious insects.

7. Surrounded by vegetation—not too dense or luxuriant but sufficiently high to afford shade, some shelter, and much natural beauty.

These taken together constitute an ideal camp-site.

Between what is ideal and what is available, however, there may be found a wide disparity. To adjust oneself and one's play to meet local conditions, and make the best of what may be unfavorable, is part of the large duty of being resourceful and being prepared. When the site has been chosen the final instruction of officers and the final planning of camp organization become of immediate importance.

An Ideal Camp Site

PREPARATION

"Be Prepared" is an admirable motto for every prospective camper. If the director fulfils its injunction he will save himself much perplexity, much waste of energy, and much discomfort.

After having selected his leaders and decided upon the members of his camping party, it is well for the Scoutmaster to take up in advance, with his leaders, every detail of preparation. Hasty, careless decisions made by the Scoutmaster alone may spoil the whole undertaking. Upon careful, thorough planning and preparation depend much of the fun and, what is more important, much of the success of the camp. Necessity, no doubt, is the mother of invention; but whoever can forestall necessity by preparedness wins the fruits of the invention, leaving the visionless plodder floundering in the thralls of experimentation. The ability to anticipate and to project oneself into a likely camp environment and, by forehandedness, make it serve the purpose for which it is conducted, guarantees success. Any time carefully spent in preparation is well repaid by the subsequent comfort and pleasure of watching developments and of observing the fruition of well-thought-out plans. Tersely stated, the Scoutmaster should live through with his boys beforehand the experiences which are awaiting them in camp. Practically, this means that whatever is to be a part of camp routine should be practiced by Scouts individually and collectively before they undertake caring for themselves in the open deprived of the ordinary conveniences of home. At such a time each item in the daily or weekly programme should receive appropriate emphasis. Hy-

giene, care of health, cooking, bed-making, and the numerous duties and conditions incident to camp life must be anticipated by careful preparation.

SOME NECESSARY PRECAUTIONS

As the time for opening approaches, the camp director should observe the following precautions:

Make a careful list of all articles needful for use in camp and tabulate them under appropriate headings.

Have this checked over by some experienced camper to make sure that all necessities are included.

Talk over with the prospective campers what they should bring, how it should be marked, how cared for, etc.

Arrange for the transportation of baggage. Don't plan to have boys carry heavy equipment, but arrange to have it carried by a cart or other heavy conveyance.

Arrange to have a professional cook in camp or select several experienced older boys or adults, whose duty it will be to provide the meals on all occasions.

Confer with the parents of the boys individually, or altogether at a special meeting, and tell them in detail of the plans made.

Have at least one full conference of all camp officers before starting for camp, and form an entente cordiale or working agreement which shall bind each to his best effort for the good of the whole.

DEVELOP CAMP ORGANIZATION

With his leaders well-chosen and their duties explicitly outlined, the Scoutmaster should next carefully develop his camp organization.

Organization in camp must be simple and effective. The best results are obtained where it conforms to the patrol and troop organization, and where equal distribution of labor is approximated.

If in camp, the Scoutmaster, as troop head, is the superintendent or director. Otherwise, his delegated representative is in supreme command. To him all must look as the final authority. In him is vested the chief responsibility for the camp's successful operation. As chief disciplinarian and administrator, he is finally responsible for executing camp duties and securing obedience to camp rules. If a wise leader, he will distribute responsibility for details to subordinates. This is best done by forming different departments with some capable individual in charge who is especially responsible for the performance of definite work. Patrols are the natural starting-point.

PATROL LEADERS IN CAMP

The patrol leaders as active officers of the troop should see to it that members of their patrols conform to the Scout laws, and that all supplementary regulations made in camp for the practical enforcement of these are strictly adhered to. While the camp rules and regulations should be few, they should be explicit and clear as interpretations of the manner in which a Scout is expected to discharge his obligations in camp. All the duties understood to rest with the patrol leader in home surroundings should still be his in camp. As leader of a patrol, he primarily is responsible for the behavior of all its members, whether or not they are under his personal supervision.

DEPARTMENT HEADS AND THEIR DUTIES

Besides the existing Scout unit, the patrol, such divisions as the commissary, sanitary, police (for inspecting and policing the grounds), messenger, and other desirable departments should be formed with alert, capable leaders in charge of each. In addition to these officers, there might well be a group of special directors, as—director of swimming and water sports, director of signalling, director of nature study, director of field-sports, etc. These together with the patrol leaders should be formed into a camp council, upon which will rest the responsibility of enacting special legislation, of considering suggestions for improving work and play programmes, and of attending to the multitude of general details which concern the welfare of the camp as a whole.

THE STAFF COUNCIL

Sometimes, when the membership in camp is large, the camp council as a unit becomes unwieldy. Then it is desirable to form a small inner circle of staff officers which, as the staff council, may transact the important business and refer to the larger unit only the things of vital concern, on which the entire camp is entitled to express an opinion.

TEMPORARY OFFICERS

Entirely apart from the officers in general, and those in special charge of departments, it is helpful to have at least two temporary officers—an officer of the day and a head waiter. Their duties are easily distinguished from those of any other camp officers.

It should be the duty of the officer of the day:

1. To see that all bugle calls are blown within one minute of the time required by the daily schedule.

2. To prepare all formations and deliver them into the charge of the official whose duty it is to complete the ceremony for which the formation is made.

3. To relieve the camp director by acting as an adviser and as general administrator of all the affairs falling to the lot of a camp executive, except those affairs for which other officers are specifically responsible.

4. To post before five o'clock of each day the name of the officer whom the director has appointed to serve during the following day.

5. To prepare and supervise the evening camp-fire programme.

6. To see that the rules of the camp are respected in every particular.

The head waiter must be familiar with the duties of all the waiters and see to it that they are properly performed. These would require them:

1. To appear in complete uniform (except hat) ready for service when waiters' call is sounded.

2. To set the tables and provide fresh water as directed.

3. To serve food quickly, quietly, and as gentlemen to gentlemen.

4. To return all unserved food remaining on the trays to the head waiter or cook.

5. To clear the tables of unnecessary dishes before serving dessert.

6. To wash the dishes clean in hot, soapy water, and rinse them in scalding hot, clear water.

7. To wash thoroughly all dining-tables, dish-tables, and dish-pans or tubs with a diluted solution of sulphonaphthol or other disinfectant cleanser.

8. To leave all garbage cans covered and in their places.

PLACING TENTS AND OTHER EQUIPMENT

With the duties of all camp officers clearly understood, the arrangement of the tents and other camp equipment is important. There are but two arrangements for placing tents, commonly used in well-plotted camps. Either the tents are arranged in the form of a quadrangle with the central headquarters tent at one end and the flagpole immediately in front of it, the camp-fire near the centre, and the dining tent at the opposite end; or they are pitched so as to form a horseshoe with the dining tent at the opening and the headquarters tent at the opposite centre. The advantages of both these are easily apparent. Not only is the camp compact and the campers within convenient range of each other, but the officers are enabled to keep informed about everything done within camp limits. In whatever general design the camp is arranged, the clothes-lines should be concealed in the rear of the tents or in some inconspicuous section with the latrine and garbage pits still more distant, more concealed, and far removed from the source of water-supply. If the tents are pitched on level ground a small trench should be dug around the borders to prevent water from running inside. Care should be taken to move the tents to new sites when the soil underneath becomes loose and dusty.

Of the utmost importance to the health of campers are the sanitary precautions. Special care should be

exercised in the location and construction of a latrine and the disposal of garbage and other waste.

HOW TO BUILD A LATRINE

The cheapest and on the whole the most sanitary latrines or toilet pits are those dug in sandy soil below the source of water-supply, or sufficiently distant from it to insure against contamination. A pit four or five feet deep, two and a half feet wide, and six feet long is sufficient for a two weeks' period for a troop of about twenty campers. About it erect a fly-proof box eighteen inches high and eighteen inches wide with three seat openings nine inches in diameter. The openings should be kept covered when not in use. The contents of the pit should be covered twice daily with slack lime and earth, and the seats and platform scrubbed with a liquid disinfectant. A urinal pit should be constructed near the main latrine and kept similarly disinfected. Both should be at least two hundred yards from any of the tents, and if possible covered with a fly or some rough shelter.

DISPOSAL OF CAMP GARBAGE

All garbage should, if possible, be burned within twelve hours of the time it becomes garbage. Whether burned or not, whatever there is of it should be buried beneath at least eighteen inches of earth.

THE CAMP SINK

In addition to the garbage pits there should be a large pit in which all waste water is thrown. For this dig a good-sized hole at least four feet square and five feet deep in sand or light loam soil. If the soil about is firm

the sink should be dug at a considerable distance from camp in a spot that drains away from the water-supply. Nothing but waste water should be thrown into it. If this rule is strictly observed it matters little whether or not the hole is covered. If uncovered it should be carefully lined with stone in order to facilitate evaporation.

ICE-BOXES

An important element of economy in camp is preventing unnecessary waste—particularly in the use of food. Food may be preserved inexpensively by building an ice-box and sinking it in the ground under some near-by tree or near the water's edge. Line a box with another box, separated by scantling or boards which will leave an "air space" on all sides. Make a hinged lid or cover, and sink the whole below the level of the ground, covering it over with canvas or burlap blankets. If ice is obtainable keep it stored in one end with the food in another. If deprived of ice, keep the blanket coverings wet. Only such foods as milk, eggs, butter, cheese, lard, fresh fruits, and vegetables can be safely preserved in this way. Flesh meats and fish may be kept for a short time provided they are well salted. Breadstuffs can best be kept in dry tin or wooden boxes.

KITCHEN EQUIPMENT FOR A CAMP OF TWENTY

1 large work-bench.
1 serving-table.
1 meat-block.
1 two-gallon cocoa-pot.
2 ten-quart galvanized tin buckets.
2 iron kettles with covers.
1 large bean-pot.
1 large boiler for cooking cereals and soups.
2 medium-size boilers.
4 assorted frying-pans.
4 assorted baking-pans.
1 bread-pan with dough-board and rolling-pin.
1 bread-knife.

2 large stirring-spoons with hooked end.
1 meat-knife.
1 meat-cleaver.
1 meat-fork.
4 large water-pitchers.
2 small pickle and fruit dishes.
Salt and pepper shakers.
2 dippers.
1 drainer.
4 large serving-platters.
4 bread-plates.
Dish-mops.
Sugar bucket or box.
1 case of chloride of lime or a liquid disinfectant.
Matches.
2 large wash-boilers (one for heating water, one for the bread can).
1 wash-tub and wash-board.
2 brooms.
2 dish-pans (one for washing and one for rinsing dishes).
2 scrubbing-brushes (one of wire).
1 corkscrew, 1 can-opener.
1 home-made ice-box sunk in the ground.

PERSONAL EQUIPMENT FOR DINING

1 large deep plate (enamel ware if possible).
1 large cup and saucer (enamel ware if possible).
1 large cereal or soup bowl (enamel ware if possible).
1 steel knife and fork.
1 tablespoon or large dessert-spoon.

NOTE.—Use metal utensils throughout; don't attempt to use crockery, china, or glassware.

GENERAL EQUIPMENT FOR TWENTY CAMPERS

3 or 4 large sleeping-tents, at least 10 x 12 feet, with pegs, fly, guy-ropes, etc. (Tents should be large enough to accommodate five or six, perhaps seven, boys and a leader.)
1 large dining-tent, 14 x 16 feet, with pegs, fly, guy-ropes, etc.
1 rough, hand-made sawhorse.
1 cross-cut saw or a two-hand saw.
1 heavy axe, 1 heavy hatchet, and 1 hammer.
1 sledge-hammer.
1 hand-saw, 1 brace with assorted bits, 1 screw-driver.
1 spade, 1 shovel, 1 pick.
1 flagpole with pulleys and 50 or 60 feet of rope.
1 large American flag.
2 garden-rakes, 6 brooms.
Tables or benches and board for making tables.
2 tin garbage-cans with covers.

2 rubbish-barrels.
1 urinal-bucket (night use).
2 lanterns.
2 gallons coal-oil.
1 wash-bench.
Toilet-soap.
Laundry-soap.
Toilet-paper.
2 balls of twine.
200 feet clothes-line rope.
25 pounds assorted nails.
12 dozen candles.

The lists of food supplies, menus, and personal equipment are given in Exhibits C and D of the Appendix. These should be augmented and changed to suit local conditions. When purchases in quantity are possible, local dealers will doubtless give the campers the benefit of wholesale rates, which may considerably reduce expenses.

MEDICAL AND SURGICAL SUPPLIES FOR EIGHTEEN BOYS AND FOUR ADULTS IN A TWO WEEKS' CAMP.

MEDICAL

1 pint aromatic spirits of ammonia.
1 quart witch-hazel (hamamelis).
¼ pound mustard powder.
1 quart olive-oil.
½ pint lime-water.
½ pint Jamaica ginger.
1 package soda-mints (at least 50).
2 packages Seidlitz powders.
2 ounces castor-oil.
2 bars Castile or ivory soap.

Acids are antidotes for alkalies, and *vice versa.*
A good alkali is ammonia.
A good acid is vinegar or lemon juice.

SURGICAL

Tube of solidified boric-acid ointment.
Tube of solidified carron-oil.
1 pint 70-per-cent alcohol.
1 small roll each of ½-inch and 3-inch adhesive plaster.
1 small roll each of ½-inch and 3-inch adhesive tape.
1 small package of court-plaster.
1 small jar carbolized oil or salve.
½ pound boric acid (powder).
2 triangular bandages.
4 yards, 24 inches wide, unbleached cotton.

2 rolls each of 1-inch, 2-inch, and 3-inch bandages.
1 roll sterile gauze.
2 rolls absorbent cotton.
2 packages small safety-pins.
1 package large safety-pins.
2 packages common pins.
1 pair scissors.
1 sharp knife.
2 spools thread.
1 package assorted needles.
1 ball of cord.

For the benefit of those who form only a small group the following list of food provisions is given:

SIX PERSONS TWO WEEKS IN CAMP

Wheat flour, 15 pounds.
Self-raising flour, 5 pounds.
Corn meal, 12 pounds.
Rolled oats and other cooked cereals as desired.
Erbswurst, 1 pound.
Rice, 8 pounds.
Hard crackers.
Graham crackers.
Dried apples, peaches, or apricots, 6 pounds.
Prunes, 4 pounds.
Raisins, 2 pounds.
Bacon, 10 pounds.
Ham, 8 pounds.
Beans, 8 pounds.
Lentils, 4 pounds.
Macaroni, 5 pounds.
½ bag potatoes.
Onions, 6 or 8 pounds.
Cocoa or chocolate, 2 pounds.
Condensed or powdered milk, 14 cans or 4 pounds.
Sugar, 12 pounds.
Eggs, 6 dozen.
Cheese, 20 pounds.
Creamery butter, 5 pounds.
Peanut butter, 15 pounds.
1 bottle of vinegar.
2 bottles of catsup.
Salt, pepper, mustard, and ginger.

Suitable menus, kitchen equipment, and personal equipment necessary can be chosen from the larger list, according to the judgment of the leader.

MEALS AND HEALTH

"Eats" are a very important consideration—

"We can live without Love—what is passion but pining?
But where is the man who can live without dining?"

Nothing more quickly causes distemper, dissipates energy, and stimulates mutiny than poorly chosen, half-

cooked, or an insufficient supply of food. Pastry, highly seasoned, sweet, greasy, doughy, or burnt food may be tolerated by the stomach for an occasional meal, but as regular diet it is impossible. Indigestion, constipation, hunger, loss of appetite are the harbingers of discontent. The camp where obedience is to be a pleasure and work fascinating must supply an abundance of assorted, plain, well-cooked food served at regular intervals on clean dishes. In the Appendix is given a well-balanced menu for a two weeks' camp, which was served at a cost of approximately thirty-five cents per boy per day. Other books on camping suggest other menus and describe admirably recipes for field cooking. Whatever the menu followed (for one should be carefully made and followed) it should be used consistently so that frequent repetitions and lack of variety are avoided. Meats, beans, and heavy foods are heating, and should not be included together in a day's menu. One each day with milk and egg added is sufficient. Fruit and vegetables, on the other hand, are light and should be freely used in every day's menu. As laxatives they are better than medicine if taken for prevention. They are good health regulators.

Suggestive outlines of daily routines are given in the "Scout's Handbook" and almost every camp announcement. To these bald outlines of events and their order should be added emphasis about supervising the most important of them. Roughly, there are four most important considerations: (1) Beginning the day right; (2) making attractive the morning programme of work; (3) making helpful the afternoon programme of play; and (4) making inspiring and impressive the evening camp-fire programme.

STARTING OUT WELL

All campers should begin the day together. Upon rising, tents should be opened (if weather permits) on all sides, bedding taken out for airing, and all, except those to whom special tasks have been assigned, prepared for the setting-up exercises and morning dip. An air of cheerful industry should permeate camp; and starting the day well is a step in this direction. The spirit of exuberant delight in whatever is being done becomes contagious when all begin the day together after a night of restful sleep. For this the camp director must make himself primarily responsible. If he is astir before the time set for rising, he can then make sure that the officer of the day is at his post, making certain that every one else is up and doing what is expected of him.

WORK AND INSTRUCTION

In so far as possible every one in camp should be working at the thing he enjoys. On this account it is desirable to give an opportunity for some expressions of choice. Particularly is this true of necessary instructions in Scout requirements. Now, there are some duties in camp which few campers will select, and usually there will be some campers who will cheerfully avoid every duty. Consequently, inducements are necessary. The more disagreeable tasks, such as burying the garbage and cleaning the latrines, or washing dishes and waiting on table, are best done by squads appointed in regular, mathematical succession. Other duties may be performed with less regularity. Indeed, they may be elected by campers who especially enjoy them. Often

boys will show great liking for carpentry, messenger duty, or even ditch-digging. When practicable, such boys should be assigned those tasks. No chosen duty, however, should exempt any camper from taking his place on the special labor squads when his time for service arrives.

Patrol leaders should see that the different members of their patrols take advantage of all the opportunities open to them for instruction. To this end the patrol leaders should learn a day in advance the plan of instruction for the following day, and as soon as possible hand to the officer over him a list of his Scouts who will take instruction, with the subjects or classes which they have selected. If for any reason his Scouts fail to attend the instruction which they have selected, the patrol leader should be notified and should make sure that such delinquency is not repeated.

THE PLAY PERIOD

During the afternoon the time should be given over to play and recreation. While the planning and supervision at this time should be none the less immediate than during working hours, they should follow the suggestions of the boys rather than those of the adults. Games, boating, fishing, hiking, swimming, interpatrol contests, etc., continue unbroken the chain of engaging activity.

Toward night there will come a lull—"a pause in the day's occupation"—when the vivacious boy plans his cunning, and the unschooled boy becomes homesick. For this time a well-prepared "flag raiding" game or the like serves as a derailer and helps unconsciously to speed away one of the most trying hours of the day.

An early supper, leaving a generous free period for romping and games of quest will provide fun for all because all can take part.

THE CAMP-FIRE

But the best is left for the last. As a fitting culmination of the day's work and play comes the evening camp-fire with all its charm and delight—so graphically described by William C. Gray in his "Camp-Fire Musings." "There is an impalpable, invisible, softly stepping delight in the camp-fire which escapes analysis," he says. "Enumerate all its charms, and still there is something not in your catalogue"—the "paths of delight which it cuts through the darkness," the "elfish forms winding and twisting their faces in the glowing, ash-veiled embers," the "black dragons' heads with red eyes and jaws grinning to show their fiery teeth," all these and more are the beauties cast by the spell of the evening camp-fire; while round about "the pines whisper to the silence," and "the sentinel trees" seem "to advance and retire."

Now and again "they leave their places and come out of the darkness to join our company. They say not a word, yet not even to a man is given such a variety of character and so much of mystery of the spiritual world. We catch the thought of that white and stately birch—calmness, purity, and dignity; and so of the mighty pine, sombre and lofty. This rustling maple is an old friend—we understand him. He is no poet or mystic. He talks about sweetness, shade, and beauty—familiar topics."

While under such benignant influences as these, which nature in so many forms is casting upon the group about

the camp-fire, the boys are sensitive to the most delicate impressions and the noblest incentives. For this reason the programme for each evening camp-fire gathering should combine the best thought of the leaders and the finest talent of the boys to make it serious or amusing yet interesting and dignified—always one that will furnish happy inspiration and set the youth's mind in tune with his highest ideals. Instructive talks by interesting speakers, native homespun stories, and clever theatricals by the boys and leaders, followed by enthusiastic singsongs, are important in producing a happy worth-while programme. In it may well be blended the fanciful and the real, the grotesque and the beautiful in such a way as to produce the most varied and helpful effects.

"TAPS"

Perhaps the most impressive event in the routine of a day's programme is the sounding of "taps" well played. The resonant musical cadence of a military "good night" is a fitting tribute to the pleasure of the day, and a tranquil summons to restful sleep. Its beauty is heightened when the sound is wafted from a distance and falls on the ear as the last echo of retiring day. Coming from the summit of a near-by hill or across the quiet lake, it has its most soothing effect upon the tired camper. Yet even when sounded close at hand the very stillness of the night makes its message restful.

There are many times, no doubt, when it is impossible to have "taps" well played in camp. To forego entirely the pleasure of this last "good night," because there is no bugler, is unnecessary when the boys are ready to

join in the singing of it. Although it serves only as a second-best substitute, this way of giving "taps" may be made beautiful and impressive with these words:

> "Day is done, gone the sun
> From the lakes, from the hills, from the sky.
> All is well, safely rest,
> God is nigh."

SOME PROBLEMS OF CAMP ADMINISTRATION

To the casual reader the completion of the day's routine in a well-established camp may seem to end the problems of camp administration. But not so! Some of the most fascinating problems yet remain. Among these are three: What is the most effective method of stimulating interest and a spirit of helpfulness? How shall I discipline those who break the Scout law? And, how can I best cultivate manliness?

These are questions to which the sincere leader finds most pleasure in giving his attention. Problems of guidance, discipline, and inspiration are the most worth while. The attitude that boys are lazy by nature, or that there exists in every boy an intractable element which has to be controlled and conquered disqualifies a man for large influence. An insolent and rebellious attitude on the part of a boy is very apt to result when he discovers the slightest inkling of disrespect on the part of the man. Unless the leader is sincerely trying to conform to the rules and standards held before his boys, and unless he openly makes plain that he respects his boys as doing the same, his position is hopelessly narrow.

REQUISITES FOR STIMULATING INTEREST

The first requisite to stimulating interest in what is being done, and cultivating a spirit of mutual helpful-

ness and co-operation among campers, is a genuine personal interest shown by the leader himself in all camp activities and camp relations. Possessing such an interest, in spite of many handicaps, his influence becomes dynamic. The second requisite is purposefulness —clear, intelligent, forehanded planning—in the development of which other camp leaders by offering useful suggestions become enthusiastic promoters. Besides these two, there are many incidental qualifications, such as ability to encourage others without patronizing them, to give peculiar honor to those who undertake the unpleasant or the really difficult tasks, to distinguish between superficial and honest painstaking effort, and by personal example, to establish the habit of inconspicuous disinterested helpfulness.

A very effective method of stimulating interest is the awarding of a camp monogram, the requirements for which may be suggested by the boys. It should be designed to cover all the most important activities of camp life. As a suggestion the following may be used:

REQUIREMENTS FOR WINNING A CAMP MONOGRAM

GROUP I.—ACTIVITIES

	POINTS
1. Climb a neighboring hill, or take a three-mile hike in the dark with one other Scout, and sleep overnight at the destination	3
For Juniors	5
2. Swim half a mile	10
Swim a mile	25
3. Go on twenty-four-hour hike, cooking meals	5
For each additional twelve hours	3
4. Go on a twenty-mile hike	5
For every additional three miles	1

5.	Row half a mile in required time (Seniors....minutes; Middlers....minutes; Juniors....minutes)	5
6.	Qualify for one of the athletic requirements according to the revised merit-badge standards (each)	3
7.	Play at least four and one-half innings in an official baseball game (limited to 3 points)	2
8.	Learn to swim	5

GROUP II.—CAMP SPIRIT

		POINTS
1.	Take part in a camp-fire entertainment	1–5
2.	Have helped to win the inspection banner three times.	5
	For each additional time	1
3.	Have served satisfactorily as a patrol leader for one week	5
	For each additional week	3
4.	Have served satisfactorily as an orderly one week	3
5.	Have helped to win first place in review three times	2
6.	Suggest some improvement for the camp which is adopted	3
7.	Make some article or do some work for the permanent improvement of the camp	1–10

GROUP III.—KNOWLEDGE

		POINTS
1.	Have a general knowledge of the region within a two-mile radius of camp	10
2.	Be able to cook good flapjacks, twist, rice, and cocoa	5
3.	Observe fifteen kinds of birds	5
	For each additional three kinds	1
4.	Identify and collect leaves of thirty trees and shrubs	5
	For each additional five	1
5.	Name and point out ten constellations	5
6.	Collect and identify fifteen kinds of rocks and minerals	5
7.	Collect and identify ten butterflies and moths	5
8.	Collect and identify thirty plants	5
9.	Become a Second Class Scout	5
10.	Become a First Class Scout	10
11.	Win a merit badge (each)	10
12.	Build a fire after at least two hours hard rain	3
	While still raining	5

13. Make a fire-by-friction outfit, and a fire with the same. 10
14. Collect and prepare three kinds of wild vegetable food (berries or fruit not counted) 5
15. Throw a rope coil or a lariat with prescribed accuracy 2
16. Be a member of the camp signal, life-saving, or hospital corps 10
17. Catch and cook a fish not less than ten inches in length 10
For each additional inch 1
18. Read a book from the camp library 1
19. Take, develop, and print a set of twelve good pictures of camp life 10
20. Tie quickly, ten standard knots and make three splices. 5
21. Be able to recognize all the merit badges 1

GROUP IV.—PERSONAL

POINTS

1. For physical advancement, to be judged by camp physician 1–10
2. Unknown, to be awarded by camp staff for conduct, personal improvement, etc. (demerits to be deducted from these points) 1–50

RULES

1. Classes of competitors:
Junior: 12, 13, 14 years old.
Middle: 15, 16, 17 years old.
Senior: 18 years and upward.

2. Certain number of points is required in each group. Points necessary to make up the total may be taken from any group. Points required as follows:

CLASS	TOTAL	GROUP I	GROUP II	GROUP III	GROUP IV
Junior	150	25	20	40	30
Middle	200	30	25	50	30
Senior	250	40	30	60	30

3. All requirements, to be counted, must have been passed during the camping season.

4. All claims for points (except the "unknown") must be submitted in writing to the chairman of the Monogram Committee, and must be signed by the Scout himself and one witness. The Committee will decide at the meeting following the number of points to be awarded.

5. The secretary of the Monogram Committee will keep the official record of all points awarded.

6. The committee may make any changes it sees fit in the requirements.

This definite objective of working for a monogram will help many a Scout in camp to participate more whole-heartedly in all phases of camp-life. When further inspired by genuine interest on the part of his leader, and helped by the many carefully directed plans devised to stimulate enthusiastic co-operation among all the campers, his own interest becomes an important factor in making his camping experience attractive and beneficial. This brings us to our second question.

CAMP DISCIPLINE

In undertaking to answer the question, "How shall I discipline those who break the Scout law?" it is important to keep the boy's point of view always in mind. All discipline must necessarily be administered with kindness. Otherwise it becomes something less than discipline. The more rigid the discipline the kinder must be the enforcement. Particularly is this true in camp. Discipline must never be made to appear a personal matter. All discipline should result in the increase rather than the decrease of the offender's self-control. The ideal to be worked for is that of helping the boy to keep the law by virtue of his own acquired self-government.

James Whitcomb Riley, in his poem, "What Redress," indicates forcibly the most efficacious method of discipline, and one particularly valuable in dealing with boys:

> "I pray you, do not use this thing
> For vengeance; but if questioning
> What wound, when dealt your humankind,
> Goes deepest,—surely he will find
> Who wrongs you, loving him no less—
> There's nothing hurts like tenderness."

Whether dealing personally because of a delicate appreciation of the boy's feelings, or impersonally because of principle, the best solvent is kindness. There are times, however, when the kindest thing to do is to be stern, and to make a boy take his medicine. Whenever punishment is necessary it should be a hardship or a disgrace—preferably the latter. Work is often used in camp as a means of punishment, but such punishment has the harmful effect of attaching a stigma to work; and real, useful work, on the contrary, should always be honored.

If a boy becomes mutinous the Scoutmaster should not change his attitude and become harsh. He must quietly pursue "the even tenor of his way" without showing animosity or ill will. The boy's attitude may be the result of punishment because of some trivial, fortuitous offense against which his sense of justice bristles. In this case, the leader must be none the less firm but may, with impunity, frankly acknowledge his own error. Occasionally there is a boy with that irrepressible, petulant audacity, that dares to see how far it can go. Then, by all means, should the Scoutmaster neither retract nor become irritated, but with

consistent firmness represent law and authority. The average boy execrates favoritism. He will respect his monitor, no matter how severe the chastisement, if the punishment is just and imposed from an impersonal, unflinching sense of duty.

CONFERENCES AND INDIGNATION MEETINGS

Much that causes dissatisfaction and irritation is avoided by having deliberative assemblies where boys are given opportunity to air their views and make recommendations. On such occasions an adult adviser should be present to answer questions and, when necessary, assist the presiding head. There will doubtless be much playful folderol, but so long as the feelings of no one are injured, it should be tolerated.

VALUE OF WORK IN CULTIVATING MANLINESS

When all else is said there is no better regulator in camp than work. By it the need of harsh discipline is minimized. Attractive, wholesome work is the best check against wrong-doing, the most certain guide toward a wholesome outlook upon life. Concentrated application to an interesting task automatically inhibits the possibility of getting into trouble and fills the time with pleasure. "Work well done is the best of fun," has for two seasons proved an excellent motto in one large Scout camp.

Nowhere better than in camp, with its spirit of freedom and friendly intimacy, can respect for law, authority, and work be taught. Opportunities for discovering the necessity for each are ideal. Too generally, the feeling prevails that these three have been imposed upon man as a curse. A spirit of industry and achievement, which

is easily developed under good leadership, takes away the sting and hardship of work. Until a boy relishes work as dignified and ennobling, and looks upon its opposite—loafing—as degrading, he is not in the way of greatly improving himself. For "if youths aren't doing something, they are sure to be doing something else," and that "something else" plays the mischief. The fortunate fact is that boys better enjoy doing something worth while. What more quickly inspirits a boy than the secure knowledge that his work—his service—is valuable? What better means of cultivating manliness can be found?

USEFUL RULES FOR A LARGE CAMP

The following list of rules and regulations is given as used at a large Scout camp:

Camp Motto: "Work well done is the best of fun."

The more we work to make our camp a success, and to help enforce the law, the better time we shall have. This is no place for a grouch or a loafer, and he won't have a good time here. The camp will be what we make it.

CAMP RULES AND REGULATIONS

1. Every Scout and Scout official in camp is required to receive permission from the camp superintendent before leaving the grounds, and is required to report his departure and arrival.

2. Every person in camp is required to attend morning and evening colors in full uniform (Scout hat, coat, trousers, leggings, and shoes).

3. Every person in camp is required to appear at meals with arms covered, face and hands washed, and hair combed.

4. Every Scout in camp is expected to study or practice some part of the Scout requirements during each day's instruction period.

5. Each Scout shall report to the patrol leader of his tent before 7.30 P. M. of each day, the instructions he intends to take the following. Patrol leaders must hand in their reports of instruction chosen for the following day before tattoo. Failure to make a selection must be reported by the tent patrol leader to the camp master.

"Be Prepared"

RULES AND REGULATIONS FOR USE OF THE CAMP LIBRARY

1. The camp library will be opened daily between 11 and 12 A. M.

2. No person will be allowed to use more than one book from the library at a time.

3. Books must be returned to the library within four days after the date of the loan.

4. Books may be renewed for one day, provided they are not in demand by other campers.

5. Any person not returning his book when due will not be allowed to use the library for one week after the book is returned.

6. A fine of two cents per day will be charged for all books held overtime.

7. A list of the names of those not allowed to use books will be posted in the daily bulletin-board.

8. Any book damaged must be paid for by the person against whom it is charged in the library.

PER ORDER OF THE CAMP COUNCIL,
Librarian.

CAMP SIGNALLING CORPS

Every Scout in camp is eligible to membership in the signalling corps provided he passes tests in the following:

Signal semaphore, fifty letters per minute.

All the merit-badge requirements for signalling.

Make for himself a signalling flag, at least four feet square.

Give a practical demonstration of smoke signalling.

Send and receive a message by electric flash at a distance of not less than one mile.

Teach elementary signalling to a class of three or more.

BOATING

Rules for use of Boats

Not more than four can use any one boat at a time.

Every boy must know how to swim before using a boat.

Use of boats is granted for a one-hour period.

No Scout will be allowed to use a boat more than two hours in one day, if the boat is in demand by others.

Oars and oarlocks must be returned to the swimming instructor when not in use.

LIFE-SAVING CORPS

Every Scout in camp, fourteen years of age or over, is eligible to membership in the life-saving corps, provided he can pass tests in the following:

Present a satisfactory certificate of health from the camp physician.

Swim a quarter of a mile.

Swim a hundred yards on the back.

Swim fifty yards on the back, carrying another, both fully dressed.

Dive eight feet from the surface of the water.

Demonstrate ability to use four different strokes, including the crawl, the side, and the overarm.

Execute four methods of release in the water.

Execute two methods of artificial respiration.

SUGGESTIONS FOR CAMP OFFICERS

Fill the day's programme full of things to do.

Enter into the spirit of work and play with boyish interest. Do not become overpowered by the importance of their educational aspects.

Have daily policing of the camp grounds and daily inspection of tents, beds, equipment, etc.

Allow at least half an hour after the noonday meal for rest and quiet.

Have Scouts sit by patrols at the dining-tables with their patrol leaders, serving, at the head. They should dish all the food discriminately and see that good order is preserved.

Dining-tables should be covered with white oil-cloth, and washed with sulphonaphthol or some other disinfectant immediately after each meal.

Patrol tables should be at least thirty inches high, thirty-six inches broad, and should allow a two-and-one-half-foot space for each boy. The stools or benches should be eighteen inches high.

Be sure the drinking water is pure. Have it tested if there is the remotest likelihood of its being polluted. Exercise constant caution to keep it from becoming contaminated. Don't allow boys to wash or play near it. If taken from a running stream don't allow boys to use water above the source of the drinking supply.

Do not allow eating between meals. If candy or foodstuffs are sold or supplied free of charge, they should be offered only after heavy meals.

Encourage each boy to keep a diary.

Keep a camp log or diary and read it around the camp-fire at least once a week.

Keep a lost-and-found box, with some responsible older boy in charge, where everything found is brought for safe-keeping. At regular intervals this should be brought to the camp-fire or an assembly council and the articles distributed to their respective owners, who in penance must perform some stunt as directed, or pay a fine.

Loosen guy-ropes of the tents during or immediately after a shower. Tighten them again when dry.

Circuses, mock trials, examinations, story-telling, reading aloud, and "making things" are good activities for rainy days.

Old clothes well kept are preferable to new ones. Medium-weight dark clothes are for most occasions the best. Woollen clothing is more desirable than any other. Never wring out woollens to dry. Always hang them up wet in order to prevent shrinking.

To dry the insides of shoes take a handful of clean pebbles and, after heating them in a clean pan, shake them about in the shoes until they are thoroughly dry. Oats, sand, or heated rags may be substituted for pebbles.

Instruct boys to report immediately any loss of appetite, indigestion, constipation, ivy poisoning, illness, or injury.

Have plenty of plain food well cooked.

If sleeping on the ground, select a gradual slope and arrange the bed so that the feet are lower than the head. Hollow shoulder and hip holes, remove all lumps, cover the earth with leaves, fern, or small brush, and cover with a poncho. Avoid dense woods, river banks, and marshy ground. If possible, select a place were a strong breeze blows.

Don't permit boys to wear soiled underclothing or sleep at night in clothes worn during the day.

Don't allow boys to neglect their personal appearance. Cleanliness invites happiness—filth invites disease and distemper.

If boys are doing their own cooking, make sure that they have variety.

Allow no food in the sleeping-tents.

Provide rubbish barrels or boxes in convenient places.

Don't let any boy feel lonesome, homesick, or out-of-place. Keep him busy. If he is not naturally so give him extra tasks.

Keep the Sabbath day holy. Have a definite programme planned for the entire day with a distinct change from ordinary pursuits. Set apart a time for letter-writing, reading, story-telling and sacred worship.

Before closing camp make a careful invoice of all camp property, and compare it with the invoice made at the beginning of camp.

Don't store away tents until they are perfectly dry.

Wipe dry all cooking and dining utensils, and carefully rub them with olive or sweet oil.

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XV

VOCATIONAL GUIDANCE

THE TIMES REQUIRE IT

THERE are those who contend that vocational guidance is unnecessary; that it is romantic, picturesque, and impracticable; that a boy following his own natural course and inclinations will find his proper moorings; that, after all is said, the boy really has it in himself to make a wise choice of his own life-work. This is a delusion. While some exceptions have led to the belief that boys gravitate naturally toward the positions for which they are best fitted, fortune unaided is not usually so kind. Without assistance from outside sources few boys have settled upon life occupations that have been suitable.

It is true that men thought nothing of vocational guidance fifty or seventy-five years ago. The problem then was not acute. But, nevertheless, it was practiced and, indeed, under much more favorable conditions than to-day. The boy joined with his father in the house or the shop. He visited other homes or other shops where complete industries were carried on. There he got first-hand impressions of the details of the work. With these in hand, he was able to decide whether or not as a pursuit they were attractive to him. Without realizing it, all through his boyhood, in play, in small chores, in serious work, he gradually acquired an education that

was practical. He learned technic by actual observation. Nowadays all this is strange and well-nigh impossible. The modern boy sees little of his father, much less of his father's work. Opportunity for co-operation between them is rarely welcomed and rarely taken. If a boy cares to see factories in operation, he must go with some one other than his father. Even then, only small specialized parts of a manufacturing process can be seen, and he must rely on second-hand descriptive accounts for the complete story.

What applies to the trades, applies also to the professions, to clerkships in a less marked degree, and to such general pursuits as farming. How necessary it is therefore, that some kindly interest be taken in placing before those who must decide upon some vocation all sorts of useful, suggestive facts. If these are provided, an intelligent appreciation of the opportunities afforded for attractive, permanent occupation will result. This is true vocational guidance as we know it.

VOCATIONAL GUIDANCE AT ITS BEST

Vocational guidance is not a mere job-hunting or job-finding enterprise; it is not vocational placement, nor is it an effort to determine with mathematical precision what particular field a youth shall enter. It is rather an effort to help a boy place himself where, with pleasure to himself and with the most value to his community, he will become a useful member of society.

In the words of Mr. Gruenberg of the New York Vocational Guidance Association, vocational guidance is "the effort to give the individual the benefit of competent counsel in the matter of directing his preparation for his major work in life." Without competent counsel

it becomes a sham and a mere pretense at starting one in the right direction. What applies as being necessary to wholesome influence in moulding character applies also with undiminished intensity to the selection of a vocation. Only by sympathetic and competent counsel can a boy be given substantial help. Any prejudice limits the possibility of good influence. The natural tendency for the successful man who enjoys his work, is to favor his own vocation to the exclusion of others, and similarly for the man who does not enjoy his work, to minimize its value and opportunities to the exaggeration of opportunities in other fields. Personal prejudices such as these must, in so far as possible, be eliminated.

Large perspective, ability to estimate worth, an appreciation of the value of character and intelligence, and a capacity for influencing others are necessary in one who is to be a true counsellor and guide. Ability to influence a boy in the right direction is a fundamental requisite of vocational guidance. This any man of insight, good judgment, and broad sympathies may do.

The advantage of Boy Scout training as regards vocational guidance is that, while growing boys in company with others near their own age are acquiring information about a large variety of activities, they are also learning to respect honest toil and are slowly building the groundwork of sound character.

Boy Scout training supervised by men of broad vision and broad sympathies and received at a time when interest in the future becomes animated, is of incalculable value. In competition with boy companions he "learns things" by "doing things." In co-operation with them he executes tasks which in effect give him

confidence in his ability and teach him how to carry himself. By a process of trying and being tried, by competition and co-operation, by generalizing and specializing, he acquires a fund of practical information that enlarges his range of vision, helps him to understand himself and to perceive larger significance in the everyday life about him. All this is quietly done in the gradual evolution of a First Class Scout.

ADDITIONAL POSSIBILITIES

Much more is possible if consciously sought after. In company with other Scouts and under the direction of his Scoutmaster or assistant, the boy may be given an opportunity to see various kinds of industries in operation. Banking, manufacturing, packing, trading, shipping, gardening, farming, fishing, stock-raising, and other wholesome pursuits of a practical nature may be brought to the boy's attention through tours of inspection arranged for by the Scoutmaster. Wisely selected reading may provide additional suggestions and offer what the immediate environment cannot. If to this is added the emphasis of a careful book review before the troop, larger benefit is received. Such features for troop meetings, if not too frequently employed, will supply interesting diversions and, taken altogether, add to the value of the indoor programmes.

Occasionally, by inviting men of affairs to speak to the boys upon vocational preparation and by allowing the Scouts an opportunity to ask questions, the Scoutmaster may provide another means of widening the vision of his boys and giving them definite knowledge about practical things.

Besides this, the opportunity that Scouting affords

boys of helping out on different occasions, while performing their "good turns," is splendid. Where can boys, not Scouts, find the incentive to work and the chance for different tastes of it afforded those who are members of a really enterprising, first-rate troop? From setting up printing establishments of their own, by which they furnish their troops with printed matter, to running errands on holidays, and even to helping city and State executives, Scouts have a variety of ways of being of service and getting acquainted with the workaday world. Life as a Boy Scout broadens the range of vocational choice for the boy by giving him a good measure of general preparation for any responsible position and by affording him an insight into the variety of life tasks.

SIGNIFICANCE OF MERIT-BADGE REQUIREMENTS

Nowhere is this any more important, as it affects a boy's vocational preparation, than in the mastery of merit-badge requirements. In this advanced work, he must of necessity become acquainted by first-hand contact with the subjects that appeal to his interest. By self-acquired, merit-badge training, a boy gradually cultivates that most useful faculty of weighing himself and discovering his own abilities and shortcomings. With this background of personal experience, a boy is in a good position to profit by any vocational suggestion given.

Henry Clay Trumbull, in his valuable little book, "Duty Knowing and Duty Doing," clearly indicates the importance of setting one's will to one's work and sticking to it at all cost. He says (p. 125): "A bright New England boy, who had been well trained in a Chris-

Wireless Signalling

tian home, was about to start out to find employment in a neighboring village. A quaint old uncle of his, one of those shrewd men of the world—men of sound sense and few words—who are peculiar to his region of country, said he wanted to give the boy some parting advice and would like him to come over and spend the day at his house to get it. The boy went, accordingly. After dinner the uncle took the boy out for a walk into the woods. When they were fairly by themselves, there in the woods, the old man turned suddenly and, looking his nephew full in the face, said impressively: 'Andrew, always do as you have a mind to; that's my parting advice to you.' And at once he turned back toward the house with no word of explanation or further counsel."

Too few "have a mind" to do anything. They are hopelessly at sea. Not having had enough experience by actual contact with practical affairs and without the help of adults sensitive to the demands of the times and to their personal capacities, they drift bewilderedly about. Occasionally, by sheer chance, they fall into some attractive occupation for which they are passably well-fitted. More frequently, however, unless some paternal influence bears them up, they become the "submerged tenth." That he may be reasonably certain of success, a boy should be clear in his conviction that what he wants to do he honestly believes he can do. It would be absurd, for example, for a boy having no liking for mathematics or drawing to undertake mechanical engineering. Similarly, it would be unwise for a boy with no liking for study to enter such occupations as law and the ministry, requiring, as they do, close application to books. For the want of a little

self-knowledge many boys, otherwise gifted, flounder aimlessly about and waste the years that are most valuable for thorough preparation.

Merit-badge requirements, embracing a wide range of subjects from agriculture, aviation, machinery, and music to printing, sculpturing, surveying, and taxidermy, provide a valuable field for experimentation. The subjects may be selected and studied at will. They are the electives of Scout work. Rarely, if ever, do boys club together to work for merit badges. Even when they do, they compete for different badges rather than the same, and no coercion limits the choice. A sense of perfect freedom controlled by the necessity of "making good," which is always a dominant factor in the proper selection of a career, begins to operate. Definite interest in choosing a vocation, which of necessity must come from the inside, may be aroused by pursuing his own choice of merit-badge subjects. Gradually, almost imperceptibly, by experimenting in different fields, he acquires an education of the most useful sort. Whether or not this consciously leads to the choice of a career, he is able to discover his bent, and by a series of practical tests prove the strength of his native interests.

HELP THAT COUNTS

The Boy Scout movement clearly points the way to the elements that make for success in any vocation. By providing a high quality of training under stress of personal obligations of honor, it establishes the dignity of honest effort and places right living in the position of first importance. If a boy has been taught to do his best at whatever he undertakes, without grumbling, without blustering, without shirking, in that respect

alone will he have done something worth while and have laid steps to future progress in whatever line of work he may undertake. This quality the spirit of Scouting engenders.

Not long ago a staid New Englander, expressively characterized as a "fossilized brick," employed a Scout to perform a tedious piece of manual labor. When he returned after a short lapse of time and found the task carefully finished and the boy still in a cheerful mood, he remarked, nodding his head impressively: "Thought boys nowadays couldn't be relied upon to finish a hard job and keep happy about it. If Scouting does that for a boy, henceforth I'm a believer in Scouting." Unfortunately, it will not "do that" for every boy, though such should be the general result. It does, however, lay emphasis upon the fact that ordinary, homely, unvarnished toil does more than any amount of well-tutored passive reception of facts to develop self-respect, strong character, and manhood.

STEADFASTNESS VS. VACILLATION

The virtues emphasized in the Scout law, *i. e.*, trustworthiness, loyalty, helpfulness, courtesy, and so on, are all assets of inestimable vocational value. Added to them is the trait of "sticktoitiveness," which good Scouting is sure to inculcate. A boy who constantly shifts about from one kind of work to another soon finds himself out of work and among the vacillating mass of poorly paid, little-respected laborers, who are responsible for a large part of society's discontent.

"If there is one mental power which gives the best guarantee in any walk," Professor Münsterberg has said, "it is the power of persistent attention. Those whose

attention is not trained in youth will never be able to master the tasks of life." Every preparation for a vocation that teaches steadfastness to the chosen line of duty and sustained attention to the task in hand is good.

Much serious harm is done the ordinary boy by training him to feel that there is waiting for him some particular opening which he must set about to discover. The best of his energy may be dissipated in the search for it. It is far better for him to start from the opposite point of departure and, considering himself and his abilities, decide what he can do well. In this way he will find a position, or perhaps create one, where he can make a contribution and find true happiness through his own honest efforts.

SPECIFIC DIRECTIONS FOR HELPING

What light a Scoutmaster might throw upon the interests and tendencies of one of his Scouts, by keeping in mind the information called for from vocational bureaus! Answers to the following questions, frequently put to those seeking to direct others in the proper choice of a vocation, should be the common knowledge of the Scoutmaster in the case of each of his boys. The following questions are adopted from some arranged by J. B. Davis in "Vocational and Moral Guidance." These he should not ask the boy, but rather, with the facts in mind concerning the particular boy in question, let him ask them of himself:

1. Where was he born?
2. Does he live at home?
3. If not, why not?
4. Is his father living?

5. His occupation?
6. Are there any hereditary diseases in the family?
7. Does he take regular physical exercise?
8. Is he interested in sports?
9. In what does he take part?
10. How much schooling has he had?
11. What are his favorite studies?
12. In what studies is he weak?
13. What kind of reading has he done?
14. What line of reading is he following?
15. What is his hobby?
16. Does his mind concentrate or skip about?
17. Can he plan well and carry out his plan weighing the consequence ahead of time?
18. Does he work best when his work is directed by others?
19. Has he self-confidence?
20. Has he patience?
21. Is he inclined to be lazy?
22. Does he act impulsively?
23. Does he make friends easily?
24. Is he fond of company?
25. Is he sensitive?
26. Is he inclined to think himself misunderstood?
27. Is he most at home with and interested in things—machinery, tools—or with men or ideas?
28. Does he enjoy business—buying and selling?
29. Does he find himself assuming a position of leadership among his fellows in work or recreation?
30. Can he remember things well and for a considerable period?
31. Does he remember people—names and faces?
32. Is he persevering?
33. How does he spend any leisure time he has?
34. Do you consider him absolutely honest?
35. Is he trustworthy?
36. Is he conscientious?
37. What is his religion?
38. Is he a church member?
39. Is he engaged in any church activity?
40. Can he save money?

41. What special ability has he? (1) Mental. (2) Physical. (3) Will-power.
42. What limitations or defects has he?
43. What is his greatest ambition?
44. What life-work does he prefer?
45. What training or special fitness has he had for this work?
46. Is he willing to pay the price in hard work to attain success?

A classification of vocations which is suggestive is given on pages 268–9 of "Vocational and Moral Guidance," by J. B. Davis.

Four questions are vital from the Boy Scout point of view in determining what a boy's vocation shall be:

1. Is the business legitimate?
   Can it be carried on without debasement?
   Will success in it necessarily be made at the expense of others' welfare? If so, the answer is clear. In this first is involved the social ethics of his future conduct. Let no Scout plan to enter the liquor business.
2. Does the business call for the exercise and increase of his physical or mental powers? To-day many occupations, especially those requiring skill and deftness in minute detail, are unhealthful, for:
   (*a*) Boys with weak hearts should not be encouraged in strenuous physical labor, such as blacksmithing.
   (*b*) Boys with weak lungs should not undertake indoor work that is confining.
   (*c*) Boys with rheumatic tendencies should not be exposed to great extremes of temperatures. All this is common sense applied to the selection of a vocation.
3. Is the business permanent?
   Are future interests sacrificed for immediate?
   Does it offer opportunity for advancement?
4. Can it be entered into with a whole-hearted energy and enthusiasm?

Is it a thing by which he can make a personal contribution? Here, keen perceptive analysis and deductions are necessary. Frequently, in this last, stubborn tenacity and determination are required. The whims, ambitions, and long-cherished hopes of elders may be at stake.

When a boy is set upon being an engineer, when his parents want him to be a banker, he should not be deterred from his way of going, unless wise counsel can dissuade him.

THE BOY MUST DEVELOP HIS OWN POWERS

A boy should be taught to feel that "nature arms each man with some faculty which enables him to do easily some feat impossible to any other." He must be taught to appreciate the kinds of service that count for most, and must catch the enthusiasm and inspiration of self-power. The wealth of natural resources in many is never discovered because those resources are never seriously drawn upon. The exhilaration born of a sense of usefulness and self-direction is one of the most dynamic forces in life. To the extent to which he is bolstered up by others he is weakened. The only fair treatment of a boy is to expect and recognize potential good in him, and by that help to assist in finding him a place where demands will be taxing and rewards elevating.

A Scoutmaster's counsel should always be encouraging, but should place the burden of responsibility upon the boy himself. If, as a part of his Scout training, he has learned to accept responsibility with manly relish, the later challenge that he accept heavy responsibility for the sake of large returns will be met with hearty response. Boys should learn that poverty is no barrier to

success, and that no gratifying reward can come without great labor. If a Scoutmaster can establish in a boy's mind worthy ideals about the kind of achievement toward which he should aspire, he has done a service that will forever ingratiate him in the life of the boy. As a guide, mentor, and friend he should help the boy to equip himself for every exigency—especially those which are apt to be prolonged. The Scoutmaster with his broad outlook as a business or professional man is pre-eminently fitted to advise a boy about the current demands in general and particular fields of labor.

Where better than in a Scout troop, with its lessons in competition and co-operation, its training in initiative and prudence, its emphasis upon trustworthiness, thrift, cheerfulness, obedience, personal honor, clean thinking, and right living, can the fundamental principles of sound character, which is the basis of all true success, be inculcated? If the teaching has laid the responsibility on the boy personally and taught him to govern himself from the inside out, not from the outside in, he is in a good way to become a man of strong mind, true faith, and ready hands, who, without flinching, sets himself to the tasks and opportunities before him.

Boy Scout training contributes to the enrichment and expansion of personality, to the elevation of character, and to the enlargement of personal ideals and visions of service. By its training the boy is taught to be trustworthy—that although expediency may regulate methods of work it must never dishonorably control motives; by it he is instructed in the art of being both industrious and cheerful, and is taught self-control, courtesy, thrift, and fortitude. It declares the

inalienable right of a boy to work—to employ his God-given faculties in the pursuit of independence and happiness—but with that, the necessity for real service.

The Scout patrol, with its small unit organization and its sympathetic leadership, is an admirable place in which to train a boy to be self-reliant, dependable, thorough, persistent, alert, cheerful, and enterprising. Many a boy in the exuberance of youth follows every chance desire—always roaming, never compelling himself to do anything well, but light-heartedly seeking in restless discontent the novel and the untried. Many another by the most impressive circumstances of his environment is taught to shun work and, like a parasitic plant, saps from others, with as little effort as may be, the vitality of their existence. The sooner a boy learns that the real, abiding happiness of life is gained through strenuous, painstaking, unremitting labor bestowed upon that plot of ground given him to till, the sooner will he be able to accept the responsibilities of serious work. Then will he become valuable to himself or to an employer and make a vital contribution to the sum total of social progress. What matters it if everything is not as he expected to find it? No position will turn out to be just what it at the start seems to be. In a large sense every boy makes his own position, and with few limitations his position is what he makes it. If he fails to do his best, he and society are the losers.

Scout training should take away the soft flabbiness of interest that takes root in the dependent, irresponsible boy who has not really been thrown upon his own resources. The dull, comatose mind of the apathetic cannot thrive in a wide-awake Scout troop. If the troop is what it should be, each boy will there learn to honor

work, to seek the vocation for which he is best fitted, and to render honest service according to his means.

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XVI

RECREATIONAL AND MORAL VALUE OF STORIES

In a Sunday-school class in Rochester, New York, there were two boys who disagreed concerning a matter that to them was important. The result was a fight. One boy was badly bruised. The defeat only intensified his anger, however, and a spirit of revenge took possession of him. Watching for a favorable opportunity, he finally caught his enemy when the latter was unprepared for a sudden and violent attack. Taken thus at a disadvantage, the poor fellow was badly "beaten up."

These facts were reported to the Sunday-school teacher, who was greatly disturbed. Not knowing what to do, he went to the superintendent and laid the case before him. After careful consideration it was decided that the regular Sunday-school lesson ought not to be taught the following Sunday. In its place the teacher was to tell the Bible story of how, on a certain occasion, Saul, who was trying to kill David, was in David's power. It was night and the king lay sleeping within the place of the wagons. His spear was stuck in the ground at his head. Abner, captain of his host, lay asleep near him. No one in the entire guard was aware of the approach of David and his servant, Abishai. "God hath delivered up thine enemy into thy hand this day," said Abishai. "Now, therefore, let me smite

him, I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time." "Destroy him not," was David's honorable reply. "But now take, I pray thee, the spear that is at his head, and the cruse of water, and let us go." So David took the spear and the cruse of water from Saul's head; and they got them away.

The next Sunday both boys were present. After the opening service of worship, the teacher said that instead of teaching the regular lesson, he would like to tell a story. With great skill and vividness the story was told of how the magnanimous David had spared Saul, even though Saul was entirely within his power and in spite of the fact that the king was trying to kill him. No direct reference was made to the treachery of one of the boys who had been fighting. But the fact that David always played fair was brought out with great clearness. The members in the class were permitted to ask questions, but they made no attempt to apply the moral teaching of the story to the case in hand.

It was noticeable that the boy who had played the part of a coward was restless and uneasy though he paid good attention to what was being said. After Sunday-school had been dismissed he walked up to the boy of whom he had taken an unfair advantage and said: "I'm sorry I pitched into you the way I did and I want to offer you two things: you can either forgive me for what I did or else we'll fight it over again and fight fair."

THE PRINCIPLE OF SELF-REFERENCE

The moral value of stories is due in part to the fact that boys instinctively identify themselves with the

hero. In accordance with this principle of self-reference the moral victories of the hero are experienced with varying degrees of intensity by those who listen to the story. Seldom, if ever, does the description of the experiences of another mean as much in shaping character as does that of first-hand experience. But the fact remains that good stories, well told, have the power to release impulses and other spiritual forces that strengthen the moral character of the listeners. The boy who identified himself with the hero, David, soon discovered a moral contradiction between his own former conduct and his present "experience" in sparing the defenseless Saul. Then his moral nature revolted at the recollection of an unworthy act and he hastened to rectify it according to the best standard he knew.

During the years just preceding Scout age, boys are apt to select as their hero some one from among their own acquaintances. With very young boys, frequently it is the father who is thus looked up to. But after adolescence is reached, and books of fiction, travel, history, and biography enlarge the moral outlook, a new hero is apt to be chosen—either a historic person or a character in fiction. Unconsciously these men models shape the moral character of the boy. They beckon him on toward their own achievements. Through a careful selection of books, "good men of heroic mould," characters possessing physical prowess and Scout virtues, may come to be dominant forces in the boys' lives.

The story is told of "a poorly trained public-school teacher who was conducting certain investigations in child-study under the direction of the educational

authorities of the State. Each pupil was asked to indicate what persons he most admired and why. The worst boy in the school wrote the name of a young man who had stopped a railroad train and, single-handed, robbed the passengers and made his escape uninjured. The teacher said indignantly: "If you were he you would go to prison!" "I don't care," said the boy, "I'd rather go to prison than to this school. He was the bravest one among them anyhow." (St. John, "Stories and Story Telling," p. 65.) Here was a boy who revealed his instinctive appreciation of a Scout virtue. It was not a lack of moral sense that had caused him to be a bad boy, but rather that he had come to admire one whose bravery had been used to ignoble ends.

TWILIGHT, A SPIRITUAL OPPORTUNITY

Scoutmasters and others who have taken boys on overnight hikes, or who have met them in camp life, or who have learned the larger possibilities of the indoor meetings have discovered that, after sunset and just while darkness is coming on, boys are especially susceptible to moral and religious impressions. The slowly lengthening shadows, the gradual fading away of the sunlight, and the oncoming darkness—especially if contrasted with the dying embers of a bonfire—make a powerful appeal to a boy's imagination. A sense of the unreality of the surroundings and a correspondingly sensitive appreciation of spiritual matters present a mental attitude which the skilled story-teller appreciates. At such a time the story hour may easily become a moral tonic. The final balance of the day may now be struck in favor of a cleaner, braver, more reverent kind of living. The mind does not relax in sleep until after it

has put forth moral effort and has profited by that effort.

The moral and religious values of a good story should not be interfered with by having a moral tacked onto it. Boys make their own personal applications. If the Scoutmaster should undertake to point out the meaning of the story by stating abstract, moral, or religious principles, he interferes with the natural tendency of the Scout to appropriate the most intimately suitable lesson. He is also apt to encourage them in developing a spirit of indifference. He interferes with the activity of their own imaginations. No story void of a moral meaning should be told. But the Scouts should be trusted to discover that meaning. If it is so obscure that it needs to be specifically pointed out, search should be made for another story.

ENLARGING THE SCOUTS' HORIZON

Story-telling can thus be used to intensify the Christian sentiments and impulses that are already present in the Scouts. It should also enlarge their moral and religious horizon. There is neither time nor strength nor opportunity for a boy to put into action all of the religious ideas and emotions and impulses that should be clarified and strengthened through expression. There are decided limitations upon every boy's moral conduct. He cannot make use, in actual first-hand experience, of one-half of the notions of good behavior which he should possess. The next best thing to actual experience is to help him to feel how other people measure up to these ideals of heroic living. Familiarity with good stories helps to prepare him for higher and nobler endeavor. New opportunities find him prepared to act in the right

way, for moral forces within him have been awakened and are now available.

HOW TO SELECT THE BEST STORIES

Not all good stories are good for boys of Scout age. There are five definite principles that should guide the leader in his choosing which ones to use. In the first place, the story should make a direct and immediate appeal—not primarily to the one who is to tell it, but to the boys themselves. Not all stories that awaken enthusiastic responses in adults are necessarily unsuited for use with boys in their teens. But the leader's own personal preferences should not stand in the way of his using material that is definitely adapted to the needs and capacities of the boys. They should receive first consideration. Familiarity with their point of view should help him to make the right choice. The story is told for their sakes.

In the second place, so many of the Scout's interests are associated with physical activities that the story should make a strong appeal to his sense of motor control. Intense physical activity, skill, and strength raised to the highest degree, marvellously acute hearing, highly developed powers of observation or endurance—all such physical factors are needed in the suitable Scout story. For the Scout's imagination reaches out on the basis of his own physical experiences. The story that is suitable for a little child must make that child *taste* gingerbread, *smell* roses, *hear* the dogs bark, or *feel* cold. It must contain a vivid sense appeal, for the little child lives largely in a sense world. The fact that Scouts live in a physical world—a world of bulging muscles and of physical dexterity—makes it necessary

that the story intended for them contain a strong muscular appeal. The emaciated saints of the Middle Ages are not suitable characters to bear to the boy of to-day the message of the Scout virtues. He should be able to feel the strain that is put upon the hero in the story.

Thirdly, the true Scout story contains vivid imaginative qualities. The real difference between extravagance and conservation is yet unknown to the boy of this age. All things are possible to him. Every normal boy expects to transcend normal human experiences. The world has waited a long time for him to show it what great things can be done. The mind that naturally builds air-castles and dreams dreams at noonday will not be satisfied with a painfully slow and belabored description of ordinary, humdrum experiences. This boy lives in an atmosphere of high hope, eager anticipation, and unshaken confidence in the future. Life for him has its setting among the mountain peaks, in high altitudes. The story that grips him must be, in part, of the earth, earthy, but it must also soar into the paths of the clouds.

Next to imagination comes intensity. A boy should not be required to pay attention too long before something happens. The story-teller must move with rapid strides toward a climax. The adolescent boy demands an emotional literature. He enjoys intense social situations. He loves to see characters put to a supreme test. Psychologists have described his own mental experiences in terms of storm and stress. The impulsiveness of his earlier years has not vanished even though there has come a new appreciation of the rights of others. It is a law of natural science that two solid bodies cannot occupy the same space at the same time. If they are forcefully projected toward each other fric-

tion and heat result. The ordinary boy of Scout age knows what it is for two individuals to try to occupy the same social position at the same time. He is somewhat familiar with the results. Where there is social friction there is sure to be emotion. The boy's typical story arrives frequently at intense situations.

Lastly, a Scout's instinctive virtues, such as loyalty and sense of honor, require that the characters in the story do not lose their moral integrity. The hero dare not be a sneak or a quitter. Such an unhappy individual may be introduced into the story by way of contrast with the one who stands four-square. Aside from this, he has no right to appear. Even the boy who is conscious of his own dishonesty or cowardice or meanness is most appreciative of the story that leads him into a realm morally above these experiences. It soothes and heals his own injured sense of right. It gives him a new start by helping him to form secret resolves to do better. If the Scout programme is carried out so as to give frequent opportunity for the expression of such secretly fashioned purposes the resulting moral development is sure to be rapid and substantial.

SOME EDUCATIONAL BY-PRODUCTS

If these five principles are adhered to, the hour spent around the slowly dying camp-fire can become a powerful agency in conserving the highest values in boy life. Its educational by-products are significant. It can be used to develop an intelligent appreciation of the best forms of literary expression, familiarity with the stories whose power and charm have caused them to live for centuries, power of sustained attention, a greatly enriched vocabulary, and ability to express ideas with ease

and accuracy. Not only are the elementary moral forces awakened and nourished, but the boys learn to feel "at home" in the realm of moral and religious ideas. Leaders can greatly strengthen the bonds of friendship between themselves and the members of their troops by the proper use of the best stories. That moment when the Scouts gather round and ask for a story should be looked upon as a supreme opportunity to make a contribution to their characters.

THE RECREATIONAL VALUE OF A GOOD STORY

Certain definite transformations take place while the boy's mind follows the development of the story. It is being led. The moral or prudential path is not of its own choosing. A situation is vividly pictured and the listener knows, if he has time to think, that under those circumstances he would act in a certain way. But the character in the story reflects a higher sense of duty. He chooses a better way, and the result is that the one who is following him is unconsciously made over—in a moral sense. The old grooves are not made deeper, but new ones are formed. The range of possible action is enlarged. The old habits lose some of their domination. New tendencies are established.

What is this but recreation? Not in a physical sense, but in a moral, prudential, and religious sense. Physical or mental recreation involves not inactivity, but rather activity along new lines. In recreation new sets of muscles or systems of ideas are brought into play. New uses are made of one's present equipment. The recreational task is not drudgery or mere routine fidelity. It involves less conscious exertion. Is this not what happens when one listens to a suitable story, well

told? The demands made upon the mind are not as great, the hardships not as real, as in actual experience. Things move right along. The element of play is present. The hero meets resistance and the listener sympathetically joins him in overcoming it. It may be hard work to go with him as he faces danger, overcomes evil, or reaches his goal. But it is a new kind of work. It recreates and readjusts the forces in the listener's mind.

PRACTICAL DANGERS

The fact that there are such great possibilities in story-telling should suggest to every Scoutmaster the purpose to make the most of it. Certain dangers need to be avoided. In some groups of boys it seems to be easy to get story-telling started. One suggests another. One is barely finished when some one says: "That reminds me. . . ." Thus things move along in a promiscuous way. There is a laxity of standard. Anything funny will start a laugh. There is no way of regulating it. The good effect of one may be destroyed by the positively bad suggestions contained in another. The total result is a blurred or confused impression. No definite moral or religious principle has been "driven home." The most grotesquely humorous "yarn" is apt to be remembered the longest. An hour thus spent often leads to moral dissipation. The "tone" of an entire camp may easily be lowered by a failure to guard against the easy telling of stories that are antagonistic to the Scout oath and law. Every leader should thoroughly master a few of the very choicest suitable stories and be prepared to compete successfully with others less worthy. His will and moral insight should dominate the situation.

Re-enacting "Hiawatha"

Few habits are more degrading than that of telling cheap stories whenever the slightest opportunity is presented. An intelligent appreciation of the Scout virtue, courtesy, will make a Scoutmaster hesitate to monopolize with a story the time that might be spent in profitable conversation. His introduction of a profitless and purposeless story to be told by himself suggests his estimate of the value of the ideas that the other man might contribute if he were given a chance. Furthermore, this easily acquired habit usually leads to mental dissipation. Story-telling is an art. There are definite literary principles in accordance with which it should proceed. Its content as well as its form should receive careful consideration. For instance, when should direct, and when indirect, discourse be used? Careless story-telling leads to slovenly modes of self-expression. But, worst of all, when the telling of stories is associated in one's mind with the purpose of merely starting a laugh, there is danger that their moral tone will degenerate. One of the finest marks of a true leader of boys is the ability to tell a good story and a sense of propriety with regard to time and place. The fact that stories that "go the rounds" become fearfully distorted suggests the loose mental attitudes of those who tell them and of those who listen. Scouts should learn from their leaders to appreciate the true dignity, beauty, and power of a good story.

WHAT BOOKS TO READ

The standards that are maintained throughout the entire range of Scout activities should be guarded by the selection of suitable books for the Scouts to read. The "reading craze" comes to its greatest intensity

during the first two or three years of Scout age. These boys will have books. They are naturally possessed of a desire to transcend their own restricted observation and experience. To deprive them of books at this time of great mental hunger is to dwarf their final intellectual stature. They should have frequent opportunities to trace the operation of the Scout spirit under conditions differing widely from their own. The Scout's outside or general reading should reinforce the teachings of the church and of the Scout movement. It should picture, in terms of intense action, love of adventure, bravery—all those virtues that should become established in his life. If a boy's reading contradicts the moral and religious emphasis maintained in his other forms of recreation, positive injury will result. There is need of the most intelligent and sympathetic co-operation on the part of parents, pastors, teachers, and Scoutmasters to the end that the boy's reading may contribute to his moral development.

HOW MAY STORIES BE SELECTED AND CLASSIFIED FOR USE?

The value of stories for the purpose of moral education and the definite results that can be achieved suggest the practical advantage of a Scoutmaster's classifying the best ones that come under his observation. There is no better basis for classification than that given in the Scout law. The Scout programme, when properly applied, establishes twelve definite moral tendencies in the lives of the Scouts. These conceptions of trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness, obedience, cheerfulness, thrift, bravery, cleanness, and reverence should become, gradually, more definite and

meaningful. Around these ideas of moral conduct there should finally come to be organized, in the boys' minds, splendid systems of emotions and purposes. It is in the light of these twelve virtues that the most apparent moral needs of the members of a certain troop or patrol are discovered. It is well for the Scoutmaster to concentrate upon one virtue at a time. That this may be done, and that a definite programme in moral education may be followed out, he should have on hand a group of good stories that can be used to illustrate and to enforce each of them. Some stories may have to be made over in order to serve this definite purpose. When this is done care should be taken not to violate the principles of story-telling. (A most valuable book on the art of story-telling is St. John's "Stories and Story Telling"; see especially the chapters on "Some Tricks of the Story-Tellers' Trade," "The Story Interests of Early Adolescence," and "The Story Interest of Later Adolescence.")

BIBLIOGRAPHY: "Stories and Story Telling," St. John. "How to Tell Stories to Children," Bryant. "Some Great Stories and How to Tell Them," Wyche. "Telling Bible Stories," Houghton.

XVII

THE MORAL AND RELIGIOUS SIGNIFICANCE OF SCOUTING

CO-OPERATION WITH HOME AND CHURCH

In the matter of moral and religious instruction the Scout programme recognizes the primacy of the home and the church. The imparting of Biblical information as such is not included in its sphere of activity. This means that it does not antagonize or in any way interfere with the denominational preferences or the habits of religious devotion that are found in the boys' lives. It would be an extreme and very unusual instance where the Scoutmaster could justify his taking issue with parent or pastor in these matters. Under ordinary circumstances distinctly religious initiative on his part will be along lines that parents or pastors approve. On the other hand, however, he should have a care not to fall below the religious and moral standards which the church and the home recognize. It is taken for granted that when a troop is organized in connection with a Sunday-school, the vital elements in the moral and religious life of each boy, as recognized by his Sunday-school, will be conserved in whatever programme of Scout activities is adopted.

THE INFLUENCE OF THE SCOUTMASTER

The moral and religious value of Scouting in a given troop will reflect very largely the Scoutmaster's own

personal attitude toward morality and religion. For this reason he should be religiously representative of the church in which his work is carried on. In order to be of real value in these two particulars, the first essential is that the Scoutmaster maintain, in simplicity and transparent sincerity, wholesome relations to God and to his fellow men. It is what he is that counts in this regard. It is not his primary function to teach Bible lessons and to deliver lectures on ethics. That work is done by the preacher and the Sunday-school teacher. His part is to live the right kind of a life with the boys and to help them to do the same. In this connection example has immeasurable weight. Usually boys do not imitate or emulate one whose attitudes are half-hearted or merely perfunctory. Religion as well as Scouting becomes contagious only when lived with enthusiasm and genuineness. It is the Scoutmaster who determines very largely of what religious value Scouting will be to the boys. If he is a natural leader, the virtues that regulate his own life will have a tendency to become reproduced in their lives. They will imitate his religious as well as his Scout activities.

SCOUT OATH AND LAW

"The Scout oath and law are the moral groundwork of the whole movement; and, as such, they are more important than any other branch of Scouting, such as woodcraft, seamanship, athletics, sports and games, etc., considered in themselves. In this respect the life of Scouting is precisely like human life in general, and the problem is to make our sense of honor—supported in the case of every particular man or boy by his own form of personal religion—so strong and alive that it

will furnish the true motive and tone for every outward activity, and, by permeating all other activities with its own spirit, make our woodcraft, seamanship, athletics, sports and games, etc., *honorable activities;* that is, activities controlled by fair play and the rules of the game, whatever they may be." ("The Spirit of the Scout Law," by Arthur A. Carey, address before Greater Boston Council of Boy Scouts of America.)

From the standpoint of moral education, it is strategy of the first order to place a boy during early and middle adolescence in a group that has as the foundation of its fellowship sincere regard for an oath and law both of which are of high moral and religious tone. At this age boys are naturally sensitive to the opinions of their equals. This social responsiveness makes poignant any disgrace or punishment at the hands of the group. It is often more painful to receive the rebuke of other fellows —especially if it is administered collectively—than that of an individual, no matter how high in authority he may be. Thus the social instincts of the boy become in Scouting levers to elevate his moral and religious conduct. He hates to be odd or out of sympathy with the other fellows. If they are religious, it is probable that he, too, will be religious.

THE PRINCIPLE OF ACTIVITY

The most apparent religious value of Scouting lies in the fact that it is concerned with the boy while he is active. The Sunday-school teacher has him while he is seated in a chair, with his Sunday clothes on, in a church on Sunday, and with the minister not far away. Under these conditions the boy is "taught"; the lesson being presented with varying degrees of pedagogical skill.

That means that the pupil receives religious and moral ideas and stores them up for future use. But it is the ideas that are made use of that have the greatest influence in modifying his character. One marked difference between the instruction given in Sunday-school and in Scouting is that the latter furnishes moral and religious ideas for immediate use or sees to it that such ideas as are already on hand are used. The other depends upon his keeping them in mind until the occasion arises when they should be used. The Scoutmaster sees the real boy; the Sunday-school teacher sees the boy under such circumstances that his true self is not wholly revealed. While Scouting, the boy is natural; while in church he is under a restraint that he does not feel at any other time. In one case the actual process of modifying conduct is accomplished, while in the other the teacher is not present to observe what use is made of his teaching. He can only pray that in the moment of temptation the boy may not fall. Scouting as a programme of activity is thus needed to supplement Sunday-school instruction.

The effectiveness of Scouting in dealing with the problems of immorality and irreligion is summed up in the one word—*preoccupation.* It is while a boy's mind and hands are idle that evil suggestions are most powerful. Most of the habits that result in the moral undoing of boys are begun in the leisure hours—"the unaccounted-for evenings, the half-holidays, the time between the closing of school and supper." If character-building activities can be made to be so attractive that boys will take up with them naturally and enthusiastically during these recreation periods, evil will find the boy's strength and time pre-empted. Pre-

occupation is the secret of prevention. The irritation that comes from being told frequently "thou shalt not" is avoided. There is no feeling of being forced to live a restricted or unnecessarily circumscribed life. The Scout programme should make it possible for the boys to pass through adolescence in ignorance of and without desires for those things that destroy character. Constant preoccupation rather than continuous prohibitions is the right method of dealing with evil among boys. A traveller on shipboard once said to the captain: "I suppose you know where all the rocks and shoals in this channel are?" "No," replied the captain, "I don't, but I do know where the deep water is."

A BOY'S RELIGION

The type of religion which will characterize a particular boy is profoundly influenced by his early dealings with his parents. If, in his father, authority is joined with sincerity and kindness, it will be easier for this boy to believe in a God who is sincere, kind, just. "The first pitched battle of obedience is a very important matter." "Its occasion may be apparently some trifling matter—the child wants to know if you mean what you say. The sincerity of the parent is at stake." (O'Shea.) So the practice of threatening, promising things never fulfilled and never really intended is not merely untruthfulness on the part of the parent, it is increasing the difficulties that stand in the way of the boy's believing in the Christian conception of ultimate, divine authority, kindness, and honesty. The passionate, fickle, untruthful parent will impose upon the boy a "capricious and despotic God." It is what parents are, not what they say, that thus greatly modifies a boy's

religion. The character of a boy's home will be reflected in his religion. Some of the most difficult problems that a Scoutmaster faces can be traced directly to the unconsciously immoral influences of parents.

Reality must characterize the religion that satisfies the ordinary boy. If there is one thing above another that he hates it is hypocrisy, make-believe, or artificiality. If his companion, *in play*, can present a first-class humbug, he is looked upon with high favor. But if he himself is a humbug in his religious profession, or even if he appears to be, that keen, natural appreciation of sincerity will help to intensify his disgust. The vague shadowiness of the religion of some adults, and especially those who are fond of abstract thinking and who are correspondingly unreal in their ways of living, never can minister constructively to a boy in his religious life. Virtues that are intangible arouse his suspicions or are met with indifference. Religion to a boy is often thought of as simply the power to do what is right and to keep from doing what is wrong.

In order to appeal strongly to the average boy, both morality and religion must be *concrete*, *simple*, and *masculine* in form. The wide-reaching generalities, the abstract moral principles are too intangible and indefinite for him. He likes the real thing not the corresponding idea, nor the form, merely. To the ordinary boy of early adolescence, mere pretensions are repulsive. But religion or morality that is sincere and in earnest makes a powerful appeal to him. Goodness arouses his enthusiasm if it is plain and manly and straightforward. The Scoutmaster who will not take upon himself the same oath and law which he expects the Scouts to live up to, can hardly hope to make Scouting mean much to

them in a moral or religious sense. Precept may be expected of the Sunday-school teacher, but practice is demanded of the Scoutmaster.

Naturalness is another essential of a boy's religion. The kind of religion that has to be put on—attached to life by some unnatural process—is repulsive to him. A "pulpit voice," a "whine," falseness in religious devotion, all tend to set him against the religion advocated by that voice or contained in that devotion. Boys hate cant. They easily detect and despise smirking deceit. They love spontaneity and naturalness in language, manners, and character. The kind of religion that looks with long-faced and sanctimonious disfavor upon all kinds of levity or amusements cannot win a boy's loyal devotion. His religion must have in it a place for fun, because he has a natural fondness for humor.

A SCOUT'S SENSE OF HONOR

A boy's religion is closely related to his *sense of honor*. He is sensitive in this regard. An appeal to his honor seldom fails to awaken a hearty response. If his home has been a place where honor dwells, honor becomes his natural *esprit de corps*. Yet many a boy has been brought up in an atmosphere of dishonor, and still has cherished in his heart this noble virtue. A boy's hardest word of reproach to another boy is "sneak" (O'Shea.) And next to "sneak" comes "squealer" or "quitter." Getting one boy to "tell on" another is a blow at the former's religious life. No system of spying should be permitted in the Scout programme. But again and again and again the Scouts should be placed on their honor.

It has proven to be of great value to associate a

Scout's sense of honor with the wearing of the Scout uniform. In various ways these mental associations can be built up so that finally, whenever a Scout sees the uniform or is conscious of the fact that he is wearing one, he naturally and easily thinks thoughts and yields to impulses that are in keeping with the oath and law. It has been found that one very successful way of handling the smoking problem is simply to have the troop adopt the rule that under no circumstances will the boys smoke while in uniform or in any part of it or while associating with boys who are wearing the uniform. The uniform can be made to be a symbol of loyalty to the Scout ideal. The meaning of that ideal should be explained to the members of the patrol or troop in such a way that they can understand why smoking and other things inconsistent with it should be avoided. Then their loyalty will become more intelligent and strong.

LOYALTY THE FUNDAMENTAL VIRTUE

There is no more fundamental virtue in a boy's character than *loyalty*. This instinct naturally unfolds and is sure to include some social group or groups in its embrace. It is an occasion of great spiritual importance when a boy becomes a member of, and pledges his fealty to, a group that recognizes the rightful place of religion in his life. If the Scouts of a given patrol have some clear and reliable convictions concerning their religious duties, and if they are reverent toward God, the inevitable loyalty of each boy's heart becomes a powerful ally to his religion. The strongest citadel of his whole character has been taken for God. Fidelity in performing his religious duties is a natural result.

Scouting can be so conducted as to leave with the boys the growing conviction that the truths taught in the Sunday-school, and the home where that teaching is suitable, are practical. They have a bearing upon his every-day life. In this way religious instruction is saved from vagueness, abstractness, and unreality. There is some one around, even during times of recreation, who is in intelligent sympathy with the instruction given in the Sunday-school and who is ready to encourage the practice of that instruction in a natural way. Thus Scouting reinforces the work of the Sunday-school at the place of its greatest weakness. The boy does not get the notion that religion belongs to Sunday, alone. He cannot infer that the church which provides religious instruction on Sunday is indifferent to what becomes of that teaching on Monday and Saturday. When Scouting is supervised by the church it tends to make religion a vital and practical part of the boy's recreational life. Thus the boy's religion becomes a powerful support of his every-day behavior. The two are welded together. In this welding, two processes are at work—not only is the daily conduct being tested in the light of religious instruction but, also, religious instruction is being forced to meet the practical, which is the truly spiritual test.

RELATION TO CHURCH AND SUNDAY-SCHOOL

Moral and religious standards that are upheld in the Sunday-school should never be ignored in Scouting. The boys should never get the impression that in order to be thoroughbred Scouts they must compromise their loyalty to Jesus Christ and reverence for the Bible and the church. Under all circumstances, whether in camp

or on a hike, in a patrol meeting or while fulfilling some of the Scout requirements, the Scouts should remain morally straight. Their experiences as members of the Sunday-school or church should reinforce the claims of this part of the Scout oath upon them. Their distinctively religious instructions and other experiences will give them new and higher motives for keeping the Scout oath and law. On the other hand, when a boy is reverent toward God, faithful in his religious duties, and respectful of the religious convictions of others, he is acting the part of a true Scout.

It is highly important that the Scoutmaster and his assistants be thoroughly familiar with the entire organization and with all of the prescribed activities of the local church in connection with which they carry on their work. Plans for intelligent and sympathetic co-operation should be worked out. Overlapping and conflicting engagements ought to be avoided. If Bible study or a study of Christian missions were introduced into the Scout programme, rightful recreation would be interfered with. Nor should Scouting be substituted for the activities that belong to the Sunday-school hour or to the hour set aside for the devotional meeting of the young people. The Scout's membership in other organizations should be respected by any programme of indoor and outdoor activities that is adopted. In every local church that undertakes Scouting as its method of supervising the recreation of its boys, plans should be provided whereby the Scoutmaster can and does co-ordinate his work with the entire church programme.

AIMS IN RELIGIOUS INSTRUCTION

During Scout age the curriculum of the International System of Graded Sunday-school Lessons aims to do seven specific things which are intended "to lead to the practical recognition of the duty and responsibility of personal Christian living, and to organize the conflicting impulses of life so as to develop habits of Christian service." For the thirteenth year the aim is: "To present the ideals of heroic living as exemplified by leaders of Israel who were inspired by faith in Jehovah, and as exemplified by North American leaders of like faith." For the fourteenth year the aim is: "To present the ideals of the Christian life as exemplified by leaders whom Jesus inspired in his own and succeeding ages." During the next year the lessons aim: "(*a*) To set before the pupil through a biographical study of Jesus Christ, the highest possible ideals of Christian living in aspects and forms to which the impulses of his own nature may be expected to respond; (*b*) to lead the pupil to accept Jesus as his personal Saviour and the Master of his life; (*c*) in one of the alternate courses for the fourth quarter to reinforce the call to follow Jesus by presenting as an example the life of a character in modern days who forsook all and followed him." For pupils who are seventeen years old, the lessons provided aim to lead the pupil to see the whole of life in proper perspective from the Christian point of view, and to aid him in finding his place and part in the world's work. To lead the pupil, through frank conference on himself, his limitations, and his relations to the Kingdom of God, to a realization of the claims of Christ as Saviour and Lord, and of his service as the true basis of

successful living. The lessons for the eighteen-year-old pupils aim to awaken in young men and women a permanent interest in the development of religion as reflected in the history and literature of the Hebrew people. To relate the studies of this year to the personal religious life of the individual student: "(*a*) By reinforcing his sense of the presence of God in human history; (*b*) By emphasizing the ethical and social character of religion; (*c*) by inspiring him with the sense of his personal responsibility to know and to share God's purpose for the world."

It will be seen that this programme of religious instruction provides for the inculcation of ideals of heroic living, of doing good to others, of personal loyalty and devotion to Jesus Christ, of self-sacrifice shown in ways to which a boy naturally responds. The outlook upon life is that of one who feels a personal responsibility to do his duty. Thus the disposition, the motive, is provided which makes highly significant the Scout motto, "Be Prepared," in both mind and body, to render aid. The virtues set forth in the Scout law may be looked upon as the practical outworking of the religious instruction provided for the boys of this age—except that it does not link the Scout up with the church and does not specifically provide for habits of religious devotion.

The practical value of Scouting in supplementing and reinforcing the religious precepts laid down in the instructions given in the Sunday-school may be illustrated by showing the relations of the daily good turn to the lessons planned for fifteen-year-old boys. In these lessons Jesus is set forth as going about doing good, healing the sick, restoring sight to the blind, comforting those in distress—a friend to all. Jesus is presented as

an example in conduct. The appeal is made to follow him. Scouting takes up this appeal and presents it in concrete and definite form. It encourages the habit of the daily good turn. In thus doing one good turn, daily, the principle is made a rule of his own life and conduct. This daily good turn is not forced upon him. The element of spontaneity is not destroyed. Wide liberty is offered him so that he will not lose his naturalness. Thus the Scout comes to experience some of the satisfaction Jesus felt in living the life of unselfishness and kindness.

MAKING RELIGION PERSONAL

It is a universally recognized fact that during early adolescence boys must naturally turn to Jesus Christ in a spirit of trustful self-committal. This is the time when some life philosophy is adopted. That is, life's highest devotion is apt to be decided upon during these years. Sometimes it is called the age of conversion. It is easier for boys of this age to identify themselves with the cause of Christ than at any other time. The desire to join the church and to enter heartily into the devotional exercises encouraged by it will be expressed, provided, especially, the boy's intimate friends are in sympathy with his doing so. For these reasons the Scoutmaster may well look with favor upon those acts that reveal personal loyalty to Jesus Christ. Deeply religious experiences should be taken as a matter of course and encouraged. They should never be referred to in a contemptuous, trifling, or derogatory way.

The otherwise difficult problem of taking care of moral or religious lapses on the part of the members of the troop should, as far as practicable, be left with the

From a photograph loaned by Mrs. Arthur Howe Pingree

Boy Scouts at Worship

troop. In a self-governing group, where the moral and religious emphasis has been positive and where the boys are loyal to, and take pride in, their organization, they, of themselves, will be quick to detect immoral conduct and, if left to themselves, will punish such offenses as being not only violations of the Scout oath and law, but also as disloyalty to the organization. Under these circumstances it is not necessary to make a list of questionable or outlawed practices, such as the use of tobacco or intoxicating liquor, or the telling of, or listening to, impure stories. When it is recognized by all in the troop that such things lower the standard of the entire organization, and that the responsibility for maintaining its reputation rests upon the boys themselves, they will take care of this matter of discipline.

Many an American boy comes from a home that has been thoroughly commercialized. The father's trade, business, or profession takes him away from home to such an extent that companionship with his own children is impossible. When he is in the family circle his mind is so preoccupied with commercial questions that he is unable to lay them aside. The ambitions of parents for their children sometimes reflect the money craze. Financial and social success for them marks the highest parental hope. Scouting should lift a boy completely out of such a shrivelly atmosphere and, once or twice a week, surround him with suggestions more humanitarian and benevolent. It has a real message for such a boy. It should help to save him from the sordid selfishness of his own home. It should teach him the joy of the daily good turn. Reverence should come into his life as a strong regulative principle. While Scouting he learns to put some things ahead of money. A spirit of

true kindness should mellow his impulses. To such a boy the requirements of having one or two dollars in a savings-bank may seem trivial. But the Scoutmaster should see to it that he actually earns these amounts, and that any tendency on the part of the church to turn the troop under his leadership into a money-making organization be successfully discouraged.

In every troop there should be adopted a merit system that includes the Scouts' relations to their church. There are many specific activities, such as ushering, passing the offering-plates, helping to make the Sunday-school picnic a success, beautifying the church grounds, fidelity in attending religious services, filling various offices in the Sunday-school and young people's societies, various types of mission and social-service activities, all of which may well be recognized as a part of the programme of the local troop. Every Scout should be made to feel the importance of becoming efficient in some kind of work that is carried on in his local church. He should look forward to the time when definite responsibility will be placed upon him by his church. One of the greatest services which a Scoutmaster can possibly render is to help the individual Scouts who approach their eighteenth year to transfer their loyalty and interest from the troop to the church. His way of directing Scout activities should be such as to make this transition easy.

BIBLIOGRAPHY: "The Minister and the Boy," Hoben. "Dynamic Factors in Education," O'Shea.

APPENDIX

EXHIBIT A

EXAMINATION QUESTIONS AND ANSWERS FOR TENDERFOOT, SECOND CLASS, AND FIRST CLASS RANK.

Published by the Greater Boston Council, Boy Scouts of America, under the direction of the District Scout Commissioners.

Information about points in the Tenderfoot, Second Class and First Class requirements is here given, together with the questions, as a brief supplement to the "Boy Scout Handbook," in order that the answers to all questions used in examining Scouts in Greater Boston may be available to them.

It is optional with the courts of honor to ask any or all of the questions given below.

TENDERFOOT REQUIREMENTS

1. (*a*) Why do you want to be a Scout?

(*b*) Repeat the Scout oath and law and explain as directed.

Scouts in Greater Boston are expected to know the Scout oath and law in the order given in the Manual, and be able to explain in their own language the meanings of any terms contained in them.

(*c*) Give the Scout sign and salute, and explain their use.

(*d*) Explain the origin and significance of the Scout badge.

The Scout badge is a modified form of the sign for North on the mariner's compass, which is very old—as old as the history of navigation. The sign of the North on the compass gradually came to represent the North, and pioneers, trappers, woodsmen, and Scouts, because of this, adopted it as their emblem. Through centuries of use, it has undergone modifications until it is now a trefoil. This trefoil badge of the Scouts is used with some slight variations in almost all civilized countries as the mark

of brotherhood, friendliness, and good citizenship. For the Boy Scouts of America, the trefoil represents the three points of the Scout oath. Since every compass points to the North, so the Scout badge reminds us that each is striving to keep the course laid down by the Scout oath and law. The eagle on the trefoil stands for freedom, strength, and ambition. It is our National emblem. The stars on either side of the trefoil represent the guardian stars of the pole. These stars are the two bright stars which form the front edge of the Little Dipper (Ursa Minor), corresponding to the stars called the "Pointers" in the Big Dipper. They stand for trustworthiness, loyalty, and other Scout virtues.

The scroll which forms the Second Class badge is turned up at the ends as the Scout's mouth should be, because he does his duty cheerfully and troubles do not discourage him. The motto on the scroll is, "Be Prepared." This means that the Scout is to learn beforehand, as well as he can, what to do to help others or to help himself in the kinds of accidents and emergencies that occur frequently. It means also that he is to keep himself strong in body and to know the best ways to keep himself strong. It means that he is always to keep alert and wide-awake so as to know, as far as possible, everything that goes on about him. The knotted string attached to the scroll reminds the Scout to do a good turn every day. The knot also reminds the Scout that he should be careful in choosing those with whom he "ties up."

The First Class badge is the combination of the Tenderfoot and Second Class badges.

(*e*) Repeat and explain the Scout motto.

(*f*) How do you distinguish the following officers:

Assistant patrol leader?
Patrol leader?
Senior patrol leader?
Assistant Scoutmaster?
Scoutmaster?
Deputy District Scout Commissioner?
District Scout Commissioner?
Field Scout Commissioner?
Scout Commissioner?
Councilman?

Assistant patrol leader by a single green braid, one and a half inches long by three-eighths of an inch wide, worn on the sleeve below the left shoulder. Patrol leader, by two green braids, as above, worn on the sleeve below the left shoulder, and by an oxidized metal badge of either the Tenderfoot, Second, or First Class rank, depending on his attainment as a Scout. The senior patrol leader adds a short bar three-fourths of an inch long under his stripes.

A cloth First Class badge, worn on the sleeve of the left shoulder, is red for an assistant Scoutmaster; green for a Scoutmaster; light blue for Deputy District Scout Commissioner; dark blue for District and Field Scout Commissioners, dark blue for a Scout Commissioner, and white for a member of a council.

2. (*a*) Give the history of the American flag from its inception to its final adoption by Congress.

The American flag was originated by a committee of the Continental Congress, consisting of General George Washington, Robert Morris, and Colonel George Ross. The design upon which they decided was given to Betsy Ross, widow of the nephew of Colonel George Ross, to make from it the first American flag. The design called for six-pointed stars; but Mrs. Ross advised the five-pointed star, "because it can be made easier and looks better"; and the committee adopted her suggestion. Betsy Ross's upholstery shop, where she made the first flag, is still standing on Arch Street in Philadelphia.

The flag first became national on June 14, 1777, when the American Congress adopted the following resolution proposed by John Adams of Massachusetts:

"*Resolved:* That the flag of the thirteen United States be thirteen stripes, alternate red and white; that the union be thirteen stars, white on a blue field, representing a new constellation."

These thirteen stars were arranged in a circle.

Washington said: "We take the star from heaven, the red from our mother country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

When the new States began to come into the Union, it was at

first thought that a new stripe should be added to the flag as well as a new star. From May 1, 1795, until July 4, 1818, the flag had fifteen stripes, two having been added representing Vermont and Kentucky. But it was clearly impossible to add a stripe for any more States without spoiling the appearance of the flag; so on April 14, 1818, Congress passed the act which fixed the flag as we have it to-day. This act read as follows:

An Act to Establish the Flag of the United States

Section 1. Be it enacted, etc. That from and after the fourth day of July next, the flag of the United States be thirteen horizontal stripes, alternate red and white; that the union have twenty stars, white in a blue field.

Sec. 2. Be it further enacted, that, on the admission of every new State into the Union, one star be added to the union of the flag; and that such addition shall take effect on the fourth day of July succeeding such admission.

(*b*) How many stars are there in the present American flag; what States do the two newest stars represent; and when are new stars officially added to the flag?

There are at present forty-eight (48) stars in the flag. The last two additions are Arizona and New Mexico.

(*c*) When should the flag be flown at half-mast; how should it be hoisted on Memorial Day; and what are the customary forms of respect due the flag?

On Memorial Day the American flag should be flown at half-mast from sunrise to noon and full-mast from noon to sunset. Whenever the flag is to be flown at half-mast it should be hoisted to full-mast first and then lowered to half-mast. The flag may be flown at half-mast whenever we wish to honor the dead. In this case the flag should be hoisted to full-mast at the conclusion of the funeral. On other holidays the flag is flown at full-mast. The flag should never be allowed to touch the ground. The flag should never be raised before sunrise or flown after sunset.

When the national colors are passing in parade Scouts, if on duty with their troop, unless marching, should stand, come to full salute and hold full salute until the colors have passed; if in ordinary clothes or in uniform and not on duty Scouts should uncover; in marching they should pass colors at salute and dip

any flag they may be carrying except the national flag. Scouts should stand whenever the national anthem, "The Star Spangled Banner," is being played.

3. Tie, within three (3) minutes, four of the following knots as directed, and in the following manner:

Square (around some object).

Weaver's (one end fast to a solid object).

Sheet bend or bowline (through a ring or around some object).

Fisherman's bend or anchor bend (one end fast to a solid object).

Sheep-shank (both ends fast to a solid object).

Halter, Slip or Running (through a ring or around some object).

Clove-hitch (made around a solid object).

Timber-hitch (made around a solid object).

Two half-hitches (made around a solid object).

Figure eight (at end of the rope).

Scouts are expected to tie any four of the knots listed in this requirement as directed by the examining court, in each case making practical use of them. (See revised "Handbook for Boys," pages 71-75.)

SECOND CLASS REQUIREMENTS

1. (*a*) Furnish evidence that you have served one month as a Tenderfoot, and state why you think this service is required.

(*b*) Describe briefly the organization of the Greater Boston Council.

The Greater Boston Council is an association of men organized to supervise Boy Scout activities in the territory within about ten miles of the State House. Working in co-operation with this Greater Boston Council are ten district councils. Each of these district councils supervises the work in one of the ten districts into which the territory is divided. Each district includes three, four, or five towns or cities. Each of these towns and cities already has or soon will have a local committee to take charge of Boy Scout work within its boundaries.

It is the duty of each district council and of the local com-

mittees working under it to (1) supervise the work of troops and Scoutmasters and to give Tenderfoot, Second Class, and First Class examinations, (2) to decide local policies and to promote efficiency in Boy Scout activities, (3) to secure funds for the local support of Boy Scout work and their portions of the financial support needed for the Greater Boston Council, (4) to educate the local public by literature and other information about Boy Scouts, (5) to find and select new Scoutmasters and assistant Scoutmasters when needed and to help find suitable meeting places for troops, (6) to co-operate with local organizations such as public and private schools, settlement and neighborhood houses, churches, Y. M. C. A., Y. M. H. A., boys' clubs, and the like, (7) to co-operate with officers of other Boy Scout organizations in developing a high quality of Boy Scout training.

The Greater Boston Council has also established courts of honor in Greater Boston—District Courts which supervise the giving of Tenderfoot, Second Class, and First Class examinations, and the Greater Boston Court of Honor which supervises the giving of merit-badge examinations.

With the exception of a small office force, the work of and under the Greater Boston Council is done entirely by volunteers, Scoutmasters, Assistant Scoutmasters, Commissioners and members of the Local Committees, District Councils, and the Greater Boston Council. The success of the Boy Scout undertaking depends obviously upon the quality of volunteer service rendered by the men and boys who become affiliated with it.

(*c*) What steps would you direct others to take in organizing a troop?

In directing others how to organize a troop, first, mention the importance of securing a competent Scoutmaster, at least twenty-one years of age, who has the character, capacity, and desire to lead a group of Scouts in the mastery of the Scout requirements.

Second, as soon as such a man has been obtained, send his name and address, and all other information about him and the prospective troop, to the District Scout Commissioner of your district.

Third, keep in touch with developments, and as soon as the troop is definitely organized, give the boys all the assistance you can in mastering the Scout requirements.

2. (*a*) What would be your first step on finding an unconscious person,
   (1) on a lonely road?
   (2) on a city street?
   (*b*) Give general directions in first aid for fainting, shock, fracture, bruises, sprains, burns, and injuries where the skin is broken.
   (*c*) Define and explain the use of antiseptics.

Antiseptics although very valuable in killing germs must be correctly used to produce the best results. Before using an antiseptic solution on a cut or wound it is a good idea to scrub it well with soap and brush and running water (hot if possible), so as to clean it thoroughly. The most common antiseptics are sulphonaphthol, lysol, alcohol, corrosive sublimate, and carbolic acid. The last two, being violent poisons, should not be used by people in general, but only under a doctor's direction. A teaspoonful of sulphonaphthol or lysol in a quart of water is a good proportion. Alcohol of from seventy to seventy-five per cent in strength gives the best result. If in the woods, and none of these are handy, boil some water, to sterilize it, and when partly cooled hold it a few inches above the wound and let a small stream gently trickle down upon it. Do not mop the wound with a rag.

   (*d*) Demonstrate the fireman's lift, the two, three, and four hand carries, litter drill, and the "assisting-to-walk" carry.
   (*e*) Demonstrate as directed the following bandages:
      Triangular.
         Arm sling.
         Foot.
         Hand.
         Head.
      Cravat.
         Eye.
         Jaw.
         Neck.
         Palm of hand and sole of foot.
      Roller.
         Foot (with reverse and figure-eight) and leg.
         Four-tailed.

Wrist and arm (with reverse and figure-eight).
T
Compress
Tourniquets—where and how applied.
Splints.

(*f*) How would you tell the difference between an artery and a vein injury? Between a sprain and a strain?

(*g*) How would you improvise a sling or arm-rest without the regulation materials?

A FEW DIFFERENT KINDS OF SLINGS AND ARM-RESTS

Slip hand into front of coat or sweater above button, pin the sleeve of sweater or coat to the coat with several common pins or two safety-pins. If in the woods, and no pins handy, cut a piece of wood and point one end—use it as a pin; this is especially useful when wearing a sweater.

Take a heavy piece of string or rope, and make a single rest for forearm (made by looping around arm and neck). If a long string or rope is available a double rest should be made—one loop at the wrist, another about two inches from the elbow.

NOTE: To add to the comfort put a pad (handkerchief, grass, moss, etc.,) between rope and arm.

These single and double rests when made with a wide roller bandage are most restful. When in the woods, and no rope or bandages are available, use roots and use them as above.

Reduce a triangular bandage to a cravat and make a single rest. Plain triangular sling, tying behind neck.

Triangular sling with one end passing under shoulder and tying behind shoulder (more restful).

Scouts should practice on both arms, also practice making use of their neckties, stockings, and belts.

For full instructions in first aid refer to the "American Red Cross Society's Handbook," General Edition, which is the standard text-book for Greater Boston. Copies of this manual may be obtained at headquarters.

3. Send and receive a simple message in the International Morse (or Continental) code with signal flag or telegraph key, doing so without an error and without speaking.

SIGNALLING IN THE INTERNATIONAL MORSE (OR CONTINENTAL) CODE WITH FLAGS

In flag-signalling, there is one correct "position" and three "motions."

"Position" is with the flag or other signalling appliance held vertically, the signalman facing squarely toward the station with which he wishes to communicate.

"First Motion."—The flag is waved to the right of the sender, embracing an arc of ninety degrees, starting from "position" and returning. This is the dot (.) in the code.

"Second Motion" is a similar motion to the left of the sender. This is the dash (—).

"Third Motion" or "Front."—The flag is lowered directly in front of the body.

In signalling, make a slight pause after each letter, and also after "Front."

If a sender discovers that he has made an error, he should send "A. A. Front," after which he proceeds to send the word over again. In case the receiver does not understand a word or part of a sentence he should send "N. M. Front," which means "cease signalling." After which he notifies the sender just what he wants him to repeat.

CONVENTIONAL VISUAL SIGNALS

Dot	Motion to right.
Dash	Motion to left.
End of word	Front.
End of sentence	Front, Front.
End of message	Front, Front, Front.
Error	A. A. Front.
Acknowledgment—(I understand)	M. M. Front.
Cease signalling—(don't understand)	N. M. Front.
Repeat last word	C. C. Front, Front.
Repeat after (word)	C. C. Front, A. Front.
Repeat last message	C. C. C. Front, Front, Front.
Move to the right	R. R. Front.
Move to the left	L. L. Front.
Move up-hill	U. U. Front.

Move down-hill.....D. D. Front.
Faster.....E. F. Front.

NOTE.—While this requirement calls for sending and receiving a simple message, it is understood that no time limit should be imposed.

4. Furnish written evidence of having tracked one-half mile in twenty-five minutes, or having described satisfactorily (that is, within twenty-five per cent) the contents of one store window out of four observed for one minute each.

The use of tracking irons has been adopted in Greater Boston as the standard method of passing this requirement. See "Scoutmaster's Manual," pp. 36, 37.

5. Furnish written evidence that you have gone a mile at Scout's pace in from eleven (11) to thirteen (13) minutes, and describe the advantages of using the pace.

See "Scoutmaster's Manual," pp. 37, 38.

6. State four points to be avoided in the use of the knife, and an equal number in the use of the hatchet.

See revised "Manual," pp. 179–182.

7. (*a*) Furnish written evidence that you have built a fire in the open using not more than two (2) matches. No paper is allowed.
   (*b*) Give full and definite instructions for making the following kinds of fires:
      (1) The hunter's fire.
      (2) The trapper's fire.
      (3) The Indian's fire.

The three following camping fires, as described in "The Book of Camping and Woodcraft," by Horace Kephart, have been adopted as the standard for Greater Boston.

I. THE HUNTER'S FIRE

Best for a shifting camp, because it affords, first, a quick cooking-fire with proper supports for the utensils, and afterward a good camp-fire for the night when the weather is not

severe. Select a tree not less than a foot thick at the butt (ash or soft wood if you have not a full-sized axe). Fell it, and cut from the butt-end two logs about six feet long. Lay these side by side, about fifteen inches apart at one end and six or eight inches at the other. Lay a course of small, dry sticks across the middle of them, and on this place your tinder. At each end of this course lay a green hand junk about eight inches thick, to support the larger wood. Across them, parallel with the bed logs, lay dry sticks and on them build a cob house of short split wood that will make coals. Fill in with small kindling around the tinder, and touch it off. The upper courses of wood will soon burn to coals, which will drop between the logs and set them to blazing on the inner side.

As wood is scarce in this section, Scouts should learn to build this kind of a "V"-shaped fireplace with bricks or stones. You will find it possible to cook more things at one time and burn less wood this way than any other.

II. THE TRAPPER'S FIRE

Best for a fixed camp in cold weather, before a lean-to, or shanty tent. If there is no big bowlder or ledge of rocks on the camp-site, build a wall of rocks about six feet in front of the lean-to, with two stone "andirons" at right angles to them; or, drive two big stakes in the ground, slanting backward; against them, pile on top of each other three logs at least a foot thick, and place two thick, short hand junks in front of them to support the forestick. Select for this purpose green wood that is hard to burn. Plaster mud in the crevices between the logs, around the bottom of the stakes, and around the rear end of the hand junks, for otherwise the fire will quickly attack these places. Such a fireplace is meant to reflect the heat forward, conduct the smoke upward, and serve as a windbreak in front of camp. Build the fire between the hand junks, and cut plenty of six-foot logs for night wood. Have a separate cooking fire off to one side.

This kind of a fire is used by men who go into the mountain forests, where wood is plentiful, to hunt and trap. Also used by a few lumbermen who do not care to sleep in a shack with twenty or thirty others. The heat reflecting from a fire of this

kind is intense and makes the lean-to a cosey place even in severe cold weather.

III. THE INDIAN'S FIRE

Best where fuel is scarce, or when one has only a small hatchet with which to cut night-wood. Fell and trim a lot of hard-wood saplings. Lay three or four of them on the ground, butts on top of each other, tips radiating from this centre like the spokes of a wheel. On and around this centre build a small, hot fire. Place butts of other saplings on this, radiating like the others. As the wood burns away, shove the sticks in toward the centre, butts on top of each other as before. This saves much chopping and economizes fuel. Build a little windbreak behind you, and lie close to the fire. Doubtless you have heard the Indian's dictum (southern Indians express it just as the northern and western ones do): "White man heap fool; make um big fire—can't get near; Injun make um little fire—git close. Uh, good!"

8. Furnish written evidence that you have cooked one-quarter pound of solid meat and two potatoes as directed in the open without the ordinary kitchen-utensils.

See "Scoutmaster's Manual," pp. 42, 43.

9. Furnish written evidence that you have earned and deposited at least one dollar in a public bank since becoming a Tenderfoot.

10. (*a*) Give the sixteen principal points of the compass and explain how to lay a course. Compare "Revised Handbook for Boys," pp. 75 and 76.

(*b*) Explain how North may be found with a watch, and when lost in the woods without a watch.

FIRST CLASS REQUIREMENTS

1. Furnish written evidence that you have swum fifty (50) yards.

2. Furnish written evidence that you have earned and deposited at least two dollars in a public bank since becoming a Second Class Scout.

3. Send and receive a message of at least twenty (20) words at the rate of at least sixteen (16) letters a minute in the International Morse Code.

See "Key to Second Class Requirements."

4. Furnish a written report of the round trip made alone, or with another Scout, to a point seven (7) miles distant.

It is recommended that all Scouts before undertaking this hike be given a physical examination by their doctor to determine their physical fitness for it.

Not more than two Scouts may take this trip together, going preferably out into the open country, rather than to some point of interest in the town or city and, if possible, selecting a place where they might camp overnight.

They should then look up the matter of water-supply and the points of the compass, find out the direction of the wind, decide how they would face a tent, and select a suitable spot for building a fire. A rough sketch of the site of the camp showing its features might be drawn.

If possible, the return trip should be made by a different route. Observation and mental photography of the interesting and odd things seen on the trip are important. The trip should not be made hurriedly, but plenty of time taken for careful observance. Upon reaching home, a map showing the entire route may be drawn and a report concerning the trip must be written. Both the map and the report should be presented to the court of honor on taking the examination.

Upon no conditions, should a fire be built on this trip unless permission has been obtained.

It should be the Scoutmaster's concern to see that each Scout before starting on his fourteen-mile hike is properly clothed and equipped.

5. Describe briefly what you would do in the following accidents:
   (*a*) Panic, runaway horse, fire, electric shock, or asphyxiation.
   (*b*) Mad dog, snake, or insect bite.
   (*c*) Unconsciousness, fainting, apoplexy, sunstroke, heat exhaustion, or freezing.
   (*d*) Ivy poisoning, acid or alkali poisoning.

(*e*) Nosebleed, earache, toothache, cramp, or chills.
(*f*) Dislocation of the shoulder, jaw, hip, or knee.
(*g*) Demonstrate artificial respiration by the Schaefer method.

Refer to the "American Red Cross Society's Handbook," General Edition, which is the standard test-book for Greater Boston. Copies may be obtained at headquarters.

6. Furnish written evidence that you have cooked satisfactorily in the open, and without regular kitchen-utensils, two (2) of the following: eggs, bacon, hunter's stew, fish, fowl, game, pancakes, hoecake, biscuit, hardtack, or twist; also that you have explained to another boy the methods followed.

7. (*a*) Prove your ability to read a Geographical Survey topographical map, interpreting correctly the signs used.

The Scout should understand how to orient the map, *i. e.*, turn it so that the North side of the map is to the North, and so that every line on the map is exactly parallel to its corresponding line on the ground. He should be able to do this either by use of the compass or by objects shown on the map. He should know how to use the scale correctly. He should understand how to estimate the rate of grade from the spacing of the contour lines, and should be able to recognize summits, ridge lines, valley lines, etc., from the shape of the contours.

In making a topographic map, the sheet is taken into the field and fastened to a plane-table. If the positions of any two known points are placed on the map at the correct distance apart, then the positions of other points may be found from these. Before this can be done, the map must be taken to the first point and oriented, *i. e.*, turned so that the North side of the map is to the North. Lines may then be drawn from this point in the direction of any hills or other points it is desired to locate. The map is next taken to the second point, and the same process repeated. The intersection of a pair of corresponding lines from the two instrument stations gives the location of the hill or other point to be located. The highways are usually put in by the use of a small plane-table having a compass attached to it. The plane-table is "oriented" by the

compass at each position, and the distances are taken by counting the revolutions of a carriage wheel. In this way, "traverses" are run along all of the roads. This little map is then transferred to the larger plane-table sheet. The heights of the hills and of the lakes are often determined by the aneroid barometer; often by other more accurate methods. After all this information is on the map, the contours are sketched so as to represent the shape of the ground, and so as to be consistent with the known elevations, the streams, and the ponds.

See "Scoutmaster's Manual," pp. 51–57. The maps published by the United States Geological Survey, which are the standard for this requirement, may be obtained at W. B. Clarke Co., 26 Tremont Street, Boston; Old Corner Book Store, 27 Bromfield Street, Boston; H. A. Shepard & Co., 50 Cornhill, Boston; and Geological Department, Agassiz Museum, Cambridge (see Mr. Flint).

(*b*) Furnish an intelligible rough-sketch map, in pencil or ink, indicating by their proper marks important buildings, roads, trolley-lines, landmarks, elevations, etc.

See "Scoutmaster's Manual," pp. 51–57. Also refer to the United States Geological Survey maps mentioned above.

(*c*) Furnish written evidence that you have pointed out directions without a compass.

Explain how North may be found with a watch; and when lost in the woods without a watch.

8. Produce one of the following articles made by yourself and explain the method followed:

Tabouret.
Stool.
Bookcase (with at least two shelves).
Sliding book-rack (tongued and grooved).
Box or cabinet (with hinged cover).
Pair of skis (grooved).
Bow and arrow.

Or furnish written evidence that you have proved your ability to use properly an axe for felling or trimming light timber.

See "Scoutmaster's Manual," pp. 40, 43.

9. Judge (*a*) distance, (*b*) number, (*c*) height, and (*d*) weight within twenty-five per cent error.

See "Scoutmaster's Manual," pp. 58, 59.

10. (*a*) Describe fully from personal observation either ten species of trees or plants by their bark, leaves, flowers, fruit, and scent.

Or six species of wild birds by their plumage, notes, tracks, and habits.

Or six species of wild animals by their form, color, call, tracks, and habits.

(*b*) Name and describe three constellations of stars; find the North star—if the night is not clear, draw a diagram showing the location of the North star.

11. Furnish written evidence that you are living as a good Scout.

The evidence covering this requirement should be furnished by the Scout's parent or guardian, his teacher, his pastor or Sunday-school teacher, and his Scoutmaster.

12. Furnish written evidence that you have enlisted and trained a boy in the Tenderfoot requirements.

EXHIBIT B

CONSTITUTION AND BY-LAWS OF THE FOURTH NEWTON TROOP OF BOY SCOUTS OF AMERICA[1]

I hereby promise on my honor that while I am a member of the Fourth Newton Troop of Boy Scouts of America, I will to the best of my ability:

(*a*) Observe the duties imposed upon me by the Scout oath, which is as follows:

"On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight."

(*b*) Study and keep in constant practice the principles of the Scout law which is as follows:

1. A Scout is trustworthy.
2. A Scout is loyal.
3. A Scout is helpful.
4. A Scout is friendly.
5. A Scout is courteous.
6. A Scout is kind.
7. A Scout is obedient.
8. A Scout is cheerful.
9. A Scout is thrifty.
10. A Scout is brave.
11. A Scout is clean.
12. A Scout is reverent.

(*c*) Faithfully comply with the following constitution and by-laws, and such lawful amendments thereto as may be enacted by the troop.

[1] Quoted by courtesy of the Scoutmaster, Mr. Percy W. Carver.

Constitution

ARTICLE I

Name

The name of this organization shall be "Fourth Newton Troop of Boy Scouts of America."

ARTICLE II

Colors

Section 1.—The colors of the troop shall be red, white, green, and yellow.

Sec. 2.—Each patrol shall choose its own single color.

ARTICLE III

Supreme Law

Section 1.—The supreme laws of this organization are the official regulations as set down by the National Council and other official intermediate bodies. Anything in this constitution in conflict with their regulations is null and void.

Sec 2.—All the actions and duties of this organization shall be governed by the rules and regulations contained in this constitution, in the by-laws, and in the official regulations, with such amendments thereto as may hereafter be added.

ARTICLE IV

Membership

Section 1.—Those now on the rolls of the "Fourth Newton Troop of Boy Scouts of America" shall be members while they remain in good standing, and others may be elected at any meeting on or before January 10, 1915, without a compliance with the requirements of this constitution.

Sec. 2.—Any boy who has attained the age of twelve years may become a member of this troop upon proper application—upon payment of national fee—upon payment of troop dues for three months in advance, after having served a probation period of one month without dues, during which he must have 75 per cent in attendance at indoor and outdoor meetings or upon qualifications for the Tenderfoot Class, and upon being elected in accordance with section three of this article.

Sec. 3.—After having served the probation period of one

month or complied with the requirements of section 2, the troop shall vote upon the admission of the applicant as a member of the troop and shall consider his conduct, character, appearance, attention, and his promptness in complying with his qualifications.

A two-thirds vote of all members of the troop present at the meeting at which the question of the applicant's admission is voted upon shall be necessary for an election to membership in the troop.

SEC. 4.—The troop shall be divided into patrols of eight boys each, except the officers' patrol, which shall contain no special number.

SEC. 5.—The troop shall be divided into five classes: Unqualified, Tenderfoot, Second Class, First Class and Merit-Badge Scouts.

SEC. 6.—A boy after being voted into membership and after having qualified as a Tenderfoot Scout shall take the Scout oath by the highest Scout officer above the senior patrol leader who is present at the time.

SEC. 7.—At the time of the admission of a member, the troop shall hold such initiation ceremony as may be prescribed by the troop, but such ceremony shall be educational as to Scout qualifications and nothing offensive or injurious to an initiate shall take place.

SEC. 8.—A member from another troop may be admitted to this troop upon proper transfer, which shall include a report of good standing and the consent of the officers in his former troop, upon payment of troop dues for three months in advance, upon payment of the national fee if not paid in his former troop, and upon election to membership as herein provided for new members.

ARTICLE V

Officers and Their Duties

SECTION 1.—The officers of the troop shall be the following:

(*a*) Scoutmaster.—He shall be at least twenty-one years of age. He may reduce inefficient Scouts or officers. He may discharge or suspend unworthy Scouts. He may veto any troop or patrol resolution or proposition and may exercise discipline. Other duties of the Scoutmaster shall be those set forth in the official regulations.

(*b*) Assistant Scoutmasters.—They shall be at least eighteen years of age and shall assume the powers and duties of the Scoutmaster during the latter's absence, and in the order of their seniority.

(*c*) Senior Patrol Leader.—He shall not be in a patrol and shall also be known as troop leader except at stated meetings, when he shall be known as chairman. He may cancel or postpone meetings or call extra meetings after receiving the consent of the Scoutmaster. He may also, if necessary, change any meeting into a partial business meeting for a period of time not to exceed twenty minutes.

(*d*) Patrol Leaders.—They shall be the highest officers of the patrols except in the case of the senior patrol leader, who shall rank above all of them.

(*e*) Assistant Patrol Leaders.—They shall also be known as corporals and shall assume the powers and duties of the patrol leaders during the latter's absence. They shall rank according to seniority of service as assistant patrol leaders.

(*f*) Recording Secretary (who shall be known also as troop scribe).—He shall keep and call the roll and shall keep a complete record of all meetings and members. He shall also keep a visitor's register, a discipline record, a mail and telephone list, and a book containing the Scout law and oath and this constitution and by-laws with the signature of all members. All his records shall be set down in ink or indelible pencil in books and forms supplied by the troop. He shall have an assistant from each patrol.

(*g*) Corresponding Secretary.—He shall conduct the correspondence of the troop and shall keep a complete file of correspondence.

(*h*) Treasurer.—He shall be a member who has at least some slight knowledge of bookkeeping and shall keep a complete record of all receipts and expenditures. All his records shall be set down in ink or indelible pencil in books and forms supplied by the troop. He shall issue receipts for all moneys received. All receipts issued to members shall be carefully preserved and, during an audit of the troop's finances, shall be produced by the member in person to the auditing committee.

(*i*) Color-Bearers.—There shall be two color-bearers, known as the "standard-bearer" and the "banner-bearer." The former

shall carry the national flag and the latter the troop flag. They shall be members who have a good average attendance at both indoor and outdoor meetings.

(*j*) Color-Guards.—There shall be two color-guards, known as the "standard-guard" and the "banner-guard." The former shall guard and care for the national flag and the latter the troop flag. They shall be members who have a good average attendance at both indoor and outdoor meetings.

(*k*) Buglers.—There shall be one bugler for each two patrols.

(*l*) Drummers.—There shall be one drummer for each two patrols.

SEC. 2.—No member shall be eligible for any of the above offices if he is not in good standing.

ARTICLE VI

Election of Officers

SECTION 1.—The patrol leaders, the corporals, and the patrol assistants to the recording secretary shall be elected by their patrols on the annual meeting of the troop.

SEC. 2.—The senior patrol leader, the recording secretary, the corresponding secretary, the treasurer, the color-bearers, and the color-guards shall be elected by the troop at its annual meeting.

SEC. 3.—The buglers and drummers shall be elected by the troop at its annual meeting after they have been examined for qualification.

ARTICLE VII

Patrol Meetings

SECTION 1.—In matters not provided for in the constitution for troop meetings, each patrol shall conduct its own affairs.

SEC. 2.—The officers of the patrol in business session shall consist of the Scoutmaster and assistant Scoutmaster, who shall act as advisory officers—the patrol leader, who shall preside; and the assistant patrol leader; who shall serve as secretary. Other officers shall be chosen as needed.

SEC. 3.—Four members and the Scoutmaster, or assistant Scoutmaster shall constitute a quorum.

SEC. 4.—A patrol meeting shall be called by the patrol leader at the request of the Scoutmaster.

ARTICLE VIII

Committees and Their Duties

SECTION 1.—The standing committees of the troop shall be the following:

(*a*) Entertainment Committee.—It shall have charge of all plays and other forms of entertainment and shall arrange for any special features at meetings—such as speakers, games, contests, tournaments, and instruction. It shall also have charge of all games belonging to the troop.

(*b*) Library Committee.—It shall have charge of all books, papers, magazines, bulletins, and other printed or reading matter which belong to the troop and shall keep a record of all such which are borrowed by the members.

(*c*) Hike Committee.—It shall arrange hikes and shall arrange programmes for such and see that they are properly carried through. It shall have charge of cooking and camping outfits and supplies which belong to the troop.

(*d*) General Committee.—It shall attend to any general or special business for which it is not essential to have a special committee elected or appointed.

(*e*) Judicial Committee.—This committee shall consist of the Scoutmaster, assistant Scoutmasters, senior patrol leader, patrol leaders, and corporals. The Scoutmaster and a majority of the others shall constitute a quorum. It shall act upon all matters of discipline which are referred to it.

(*f*) Audit Committee.—It shall at such times as directed by the Scoutmaster, and in conjunction with the Scoutmaster or assistant Scoutmaster, make an examination of the finances of the troop and of all books kept by the various officers and make a report of such audits to the troop.

(*g*) Reports of all committees shall first be submitted to the Scoutmaster, and shall not be passed on to the troop for action except with his approval.

ARTICLE IX

Election of Committees

The Entertainment, Library, Hike, Audit, and General Committees shall each consist of three members who shall be elected by the troop at its annual meeting.

ARTICLE X

Legislation

SECTION 1.—The troop may legislate and transact any business necessary for its welfare.

SEC. 2.—All members and officers shall each have one vote, except the chairman, whose vote shall count only in case of tie. The Scoutmaster shall not vote, but he shall hold veto power over any measure.

SEC. 3.—Eight members—of whom at least one shall be patrol leader or corporal—and either the Scoutmaster, or assistant Scoutmaster, or the senior patrol leader, shall constitute a quorum for meetings of the troop. A majority of the members of a patrol, including the patrol leader or assistant patrol leader, shall constitute a quorum for meetings of a patrol.

SEC. 4.—No voting in troop, patrol, or committee on any measure can be done without a quorum present and voting on all questions shall be decided by majority vote, unless stated otherwise in this constitution.

SEC. 5.—No troop money shall be spent without the consent of the troop leader and Scoutmaster.

SEC. 6.—All transactions shall be parliamentary and "Cushing's Manual" shall be the guide.

ARTICLE XI

Judicial Department

SECTION 1.—The judicial authority shall belong to the whole troop.

SEC. 2.—To expedite matters it may, if it so desires, refer some cases of discipline—including charges and complaints against Scouts—to the Judicial Committee.

SEC. 3.—The troop by a majority vote may pardon an offender—subject, however, to the final decision of the Scoutmaster.

SEC. 4.—A Scout who considers himself unjustly treated by another Scout may refer the matter to his patrol leader, whose decision he must cheerfully and promptly abide by. If unsatisfied with the decision, he may carry the appeal to the Judicial Committee and lastly to the Scoutmaster, both of whose decisions he must cheerfully and promptly abide by. A Scout

who fails to cheerfully and promptly abide by any decision loses further chance to appeal.

SEC. 5.—A Scout dropped, suspended, withdrawn, expelled, dismissed, or deserted from the troop is not entitled to possess badges, buttons, certificates, or other official insignia of the Boy Scouts of America. As such emblems of the Boy Scouts of America are covered by United States patent, any boy wearing or possessing them without permission from the proper authorities lays himself liable to prosecution and penalty.

SEC. 6.—All badges, buttons, certificates, and other official insignia are the property of the troop, and are simply loaned to the Scouts to wear or possess while in good standing. When a Scout ceases to remain in good standing in the troop he shall—on demand—return such insignia to the senior patrol leader without having his deposit refunded.

SEC. 7.—A former member of the troop may be reinstated by a majority vote of the troop—subject, however, to the final decision of the Scoutmaster.

ARTICLE XII

Dues

SECTION 1.—Each member shall pay ten cents per month for troop dues.

SEC. 2.—Each member shall pay the annual dues required for each year ending September 20, for the support of the National Council and headquarters.

ARTICLE XIII

Fines

SECTION 1.—Fines shall not in any case exceed twenty-five cents, except where otherwise stated in this article.

SEC. 2.—Fines shall be imposed by vote of the troop, except where otherwise stated in this article.

SEC. 3.—A Scout who fails to pay his dues at the proper times shall be called delinquent and will be subject to fine. Fines may in this case exceed twenty-five cents.

SEC. 4.—When a Scout is absent from stated or called meetings of any sort when the full troop is expected to be present, without satisfactory excuse, he shall be subject to fine.

SEC. 5.—When a Scout fails to wear the Scout uniform (if

he possesses one) to meetings of any sort, he shall not be allowed to participate and shall be subject to fine.

SEC. 6.—A Scout who fails to obey a command from a superior person or officer shall be subject to fine.

SEC. 7.—A Scout who misbehaves, or is discourteous or inattentive, during the course of time of any sort of meeting shall be requested to withdraw from the meeting and shall be subject to fine.

SEC. 8.—A Scout who fails to obey this constitution and by-laws shall be subject to fine.

SEC. 9.—A Scout who damages or holds magazines or other matter out of the troop library for more than the allowed time shall be subject to fine. Fines in this case may exceed twenty-five cents, and shall be imposed by the Library Committee.

SEC. 10.—A Scout who fails to wear his uniform in the official style or way, or to wear his badges in the official positions, shall be subject to fine.

SEC. 11.—A Scout who fails to obey the Scout oath and law at all times shall be subject to heavy fine or suspension.

ARTICLE XIV

Equipment and Uniform

SECTION 1.—There shall be an official troop equipment and uniform, described in the by-laws.

SEC. 2.—No Scout shall be obliged to purchase the official equipment or uniform, but he shall not be allowed to participate in any meeting of any sort where full equipment or uniform are required if he doesn't possess and wear it.

SEC. 3.—The official uniform and badges are to be worn as prescribed by national headquarters.

ARTICLE XV

Formation

There shall be an official troop formation, described in the by-laws.

ARTICLE XVI

Meetings

SECTION 1.—The business meeting shall be held on the first Monday of each month, at 7.15 P. M.

SEC. 2.—Meetings shall be held for entertainments and for practicing general Scouting on the remaining Mondays, at 7.15 P. M.

SEC. 3.—Any meeting may be called to order by the senior patrol leader for a period of time not to exceed twenty minutes, in order to transact any necessary business which should happen to arise.

SEC. 4.—Every seated meeting shall have the same opening and closing order.

SEC. 5.—The "annual meeting" shall be held the second Monday after the Newton public schools open in September, and it shall also be the first meeting of the year.

SEC. 6.—All meetings of the troop shall at all times be open to parents and relatives of the members. Other visitors are welcome at all times.

BY-LAWS

ARTICLE I

Opening and Closing Order of Seated Meeting

SECTION 1.—*Opening Order:*

(1) Call to order—7.15.
(2) "America" or "reveille."
(3) Flag salute.
(4) Roll call.
(5) Reports.

SEC. 2.—*Closing Order:*

(1) Motion to adjourn.
(2) Vote to adjourn.
(3) Final announcements by chairman (if any).
(4) "Star Spangled Banner" or "taps."
(5) Adjournment.

ARTICLE II

Troop Equipment and Uniform

SECTION 1.—*Equipment:*

(1) Official bamboo staff.
(2) Whistle and cup.
(3) Scout manual and diary.
(4) Badges of rank and service.

(5) First-aid kit.
(6) Knife.
SEC. 2.—*Uniform:*
(1) Coat.
(2) Hat.
(3) Breeches.
(4) Leggings and stockings.
(5) Kerchief (patrol color).

ARTICLE III

Troop Formation

SECTION 1:
Drawn up for reports or instructions.
Drawn up for marching.

ARTICLE IV

Amendments

These by-laws may be amended by a majority vote at any regular business meeting.

EXHIBIT C

FIRST DRAFT OF SUPPLIES PURCHASED WHOLESALE FOR A SUMMER CAMP OF ABOUT SEVENTY-FIVE BOYS

4 barrels flour.
3 quarts vanilla.
1 quart lemon.
3 gross matches.
5 bags rock salt.
5 gallons cider vinegar (jug).
2 bunches bananas.
5 gallons disinfectant.
4 bags potatoes.
3 bags pea-beans.
3 bags gran. Indian meal.
½ barrel graham.
1 bag rye meal.
3 barrels fine sugar.
4 boxes prunes.
4 boxes peaches.
3 boxes macaroni.
4 cases tomatoes.
50 pounds bulk cocoa.
40 pounds tapioca.
2 bushels salt.
4 cases cornflakes.
4 cases puff wheat.
4 cases salmon.
1 barrel rolled oats.
1 bag sugar.
1 crate onions.
6 cases beans.
6 cases corn.
6 cases peas.
4 pails raspberries.
2 pails Nuttena.
2 tubs lard.
1 case evaporated apples.
5 gallons molasses (jug).
1 box corn-starch.
4 pounds black pepper.
¼ dozen cayenne.
1 box seeded raisins.
1 box cod.
25 pounds salt pork.
¼ dozen mustard.
1 pound cloves.
1 pound ground nutmeg.
1 pound ground cassia.
1 bag lima beans.
1 box ivory soap.
4 cases pineapple.
4 cases beets.
3 cases milk.
2 hams.
4 pieces bacon.
1 bag rice.
5 pounds dressing.
1 box sal soda.
2 boxes paraffine.

NOTE: In addition, 1 quart of fresh milk per boy per day, 1 fresh egg per boy per day, 1 pound of fresh meat per boy per week, and 1 pound of fresh fish per boy per week was allowed.

MENU AT BLUE HILLS CAMP, SUMMER OF 1914

First Week

Sunday

BREAKFAST	DINNER	SUPPER
Cornflakes.	Roast beef.	Crackers and milk.
Bananas.	Potatoes.	Stewed prunes.
Corn bread.	Other vegetables.	
Cocoa.	Bread.	
	Ice Cream.	

Monday

Corn-meal.	Black bean soup.	Smoked herring and milk toast.
Eggs and bacon.	Macaroni and tomatoes.	
Bread.	Bread.	Apple sauce.
Cocoa.	Cottage pudding.	

Tuesday

Oatmeal.	Meat stew with potatoes, onions, and carrots.	Outdoor cooking.
Fish cakes.		
Bread.		
Cocoa.	Indian pudding.	

Wednesday

Barley.	Potatoes.	Creamed cod.
Bananas.	Two of: beets, squash, greens, onions, wax-beans.	Bread.
Bread.		Pineapple.
Cocoa.		Milk.
	Tapioca pudding.	

Thursday

Cornflakes.	Corned beef.	Boiled rice and apricot sauce.
Dates.	Cabbage.	
Corn bread and syrup.	One other vegetable.	Bread.
Cocoa.	Chocolate cornstarch pudding.	Milk.

Friday

Corn-meal.	Tomato bisque.	Potato salad.
Scrambled eggs and bacon.	Beans and brown bread.	Gingerbread.
	Pickles.	Milk.
Bread.	Berry pudding.	
Cocoa.		

Saturday

BREAKFAST	DINNER	SUPPER
Oatmeal.	Fish hash.	Outdoor cooking.
Bananas.	One vegetable.	
Bread.	Bread.	
Cocoa.	Rice pudding with raisins.	

SUMMARY

Bread

Breakfast.....5
Dinner and supper.....6
—
Times in week.....11

Meat

Three times in week.

Eggs

Breakfast only twice.

Cereal

Light 2
Heavy 5
For Breakfast.

SECOND WEEK

Sunday

BREAKFAST	DINNER	SUPPER
Puffed wheat.	Roast beef.	Crackers and milk.
Bananas.	Potatoes.	Apple sauce.
Corn-bread.	Other vegetables.	
Cocoa.	Bread.	
	Ice-cream.	

Monday

Oatmeal.	Creamed salmon.	Boiled hominy and molasses or syrup.
Eggs.	Rice, onions.	
Bread.	Bread.	Bread.
Cocoa.	Apple tapioca pudding.	Milk.

Tuesday

Cornflakes.	Meat hash.	Outdoor cooking.
Dates.	Macaroni and cheese.	
Corn-bread and syrup.	Bread.	
Cocoa.	Brown Betty.	

Wednesday

Corn-meal.	Potatoes.	Creamed chipped beef.
Creamed cod.	Two of: squash, beets,	Pickles.

BREAKFAST	DINNER	SUPPER
Bread. Cocoa.	onions, carrots, wax-beans. Bread. Custard pudding.	Bread. Stewed prunes.
	Thursday	
Barley. Fish cakes. Bread. Cocoa.	Ham. Rice. Greens. Indian pudding.	Cornflakes. Bananas. Bread. Milk.
	Friday	
Corn-meal. Corn-bread. Cocoa.	Corn soup. Beans and brown bread. Pickles. Rice pudding with raisins.	Fried corn-meal and molasses or syrup. Gingerbread. Milk.
	Saturday	
Oatmeal. Eggs and bacon. Bread. Cocoa.	Clam chowder. Potatoes. One other vegetable. Bread. Prune pudding.	Outdoor cooking.

SUMMARY

Bread	*Meat*
Breakfast.....4	Three times in week.
Dinner and supper.....8	
Times in week.....12	*Eggs*
	Breakfast only twice.

Cereal

Light 2
Heavy 5

A CAMP FIRELESS COOKER

Fish, fowl, and all roasts are luscious when cooked in clay. Dig a pit one foot to two feet deep and burn it half full of coals from hardwood. Remove all large unburned pieces and cover the live coals with one and one-half to two inches of puttied clay. The food to be cooked must previously have been thoroughly

cleaned and well seasoned. (If fowl, the feathers should be removed.) It is prepared for the pit by first being wrapped carefully in alder or maple leaves, then in a clean wet cloth, and finally in a second coat of alder or maple leaves. After it has been carefully placed in the centre of the pit over the first coat of puttied clay it should be covered with a coat of clay equally thick. Over this build a substantial fire of hard, well-dried logs and allow the food to cook at the rate of two hours for the first four pounds and fifteen minutes per pound after that. This time is the minimum allowance. No harm is done by leaving the food to cook longer—even twenty-four hours—for there is no danger of its being overcooked or burned.

Lumberman's Baked Beans

To the bean-loving Scouts of Greater Boston the following recipe for cooking beans in the open should prove attractive as well as useful:

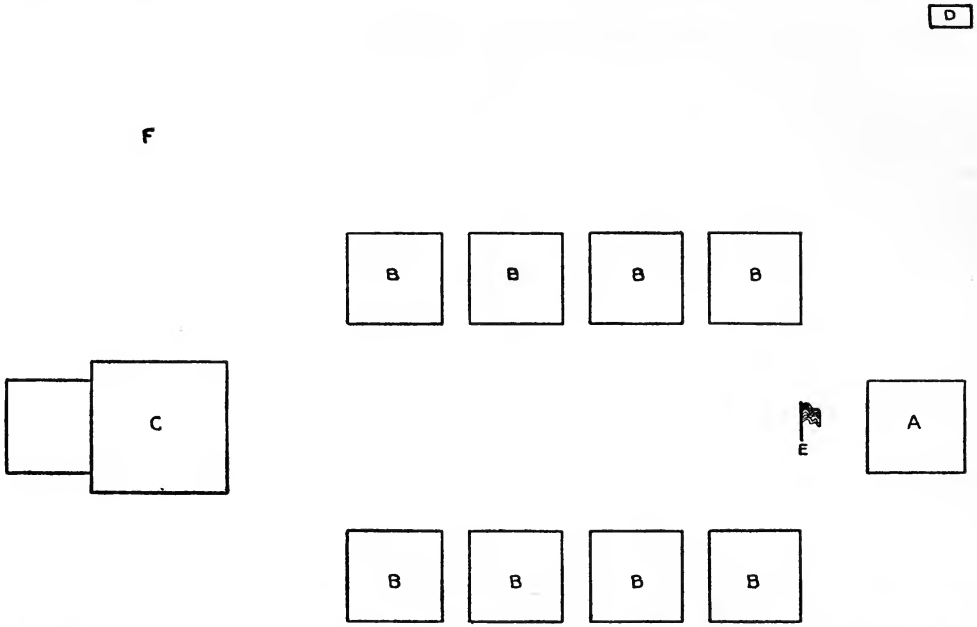
A little foresightedness, however, is required in that it must be remembered to put the beans to soak the night before baking, and a good deal of patience is necessary, as the whole process is not complete and the beans ready for eating till the day after soaking is begun. Such virtues as foresightedness and patience, though, good Scouts practice naturally, and the fact that the beans when done are even more luscious than the best home-baked ones, is an inducement to every true Boston Scout to try the recipe.

For two quarts of baked beans the following are required:

1 qt. yellow beans
1 lb. pork
1 teaspoonful of salt
2 tablespoonfuls molasses
2 teaspoonfuls mustard
1 onion.

Put the beans to soak in cold water overnight. The next morning wash and pick over carefully. Put on in cold water and allow them to boil until the skin cracks when blown on.

Lay about one-half pound of the pork cut in pieces in the bottom of the bean pot, with the onion sliced. Pour in about



A Headquarters, B Tents. C Cook House and Mess Tent. D Latrine. E Flag Pole. F Camp Fire

An Ideal Arrangement for a Camp Ground

half the beans. Put in about half the remaining pork, and the remainder of the beans with one-quarter pound pork on top. Over this pour the molasses and the mustard and salt mixed in a little cold water. Cover the beans generously with boiling water. In order to keep in the moisture, place a piece of birch bark over the mouth of the bean pot. Then put in the oven.

Have a hole twice as broad and deep as your bean pot dug in the ground an hour before ready to put in the beans to bake, this will be about the time the beans are put on to boil, make a fire of hardwood in this hole. When this has been reduced to live coals (the fire should be going about an hour for this) take out one-half the fire. Place the bean-pot containing the beans ready for baking in the hole. Pack the hot coals about and over it, then cover with earth, making sure to have it air-tight.

Let the beans remain here from noon until the following morning, when they will be ready for serving.

EXHIBIT D

SEA SCOUTING UNDER THE BOY SCOUTS OF AMERICA

Arthur A. Carey, for several years chairman of the committee on Sea Scouts for the National Council, and owner and director of the Boy Scout ship *Pioneer*, has carefully prepared the following requirements and information for Sea Scouts. These may be regarded as standard.

Classes of Sea Scouts as Compared with Land Scouts

There are two kinds of Sea Scouts corresponding to the Tenderfoot class. These are called "Landsmen" or "Apprentice Seamen," according to their age.

1. Landsmen are boys between twelve and fourteen years old who attend the meetings and classes of the Sea Scouts ashore, but are not allowed to take part in the summer cruises, excepting when accompanied by their own Scoutmasters. In such cases, however, they must be fully qualified by having passed all the tests required of Landsmen and Apprentice Seamen.

2. Apprentice Seamen are boys of fourteen years or older, and their age gives them the opportunity of cruising in the summer. Both Landsmen and Apprentice Seamen must have taken the Scout oath and have passed satisfactorily the Landsman examination, which corresponds to that of the Tenderfoot Scouts.

All Landsmen in good standing become Apprentice Seamen without examination when they have reached their fourteenth birthday.

The class of "Ordinary Seaman" corresponds to that of Second Class Scout; and that of "Able Seaman" to that of First Class Scout.

Organization

(*a*) *Divisions, Companies, and Watches.*—A division (or boat's crew), corresponding to the patrol among the land Scouts,

consists of from five to eight boys, numbered from 1 on, one of whom (No. 1) is in command as boatswain's mate, and another of whom (No. 2) is the coxswain, and acts as the boatswain's mate's assistant.

A ship's company, corresponding to the troop among the land Scouts, consists of three divisions, and the commander of the company, excepting when on board ship, is called the Sea Scoutmaster. There can be no divisions or companies of Sea Scouts without a Sea Scoutmaster.

The position of the first division on board ship is at the forward part of the vessel; the position of the second division is amidships; and that of the third division is in the after part of the vessel, or quarter-deck. The use of these divisions is to assign regular positions to all the members of the ship's company; and these positions must be respected in the performance of duties, such as cleaning, polishing brasses, etc., and should be regarded also in the location of bunks and lockers.

For certain purposes the ship's company is divided into starboard and port watches. The starboard watch consists of one-half the ship's company, and their bunks are on the starboard side of the vessel; and the port watch consists of the other half, with bunks on the port side of the vessel.

NOTE:—An alternative system of organization is as follows: The company is divided into two watches of from five boys upward—each watch under the command of a boatswain's mate. These watches may be further subdivided, if the size warrants, into two sections. A boatswain's mate is in command of each watch as a whole and the first section in particular. The coxswain (when there are two sections) has immediate command of the second section.

In arranging for ship's work, the first sections of both watches are responsible for the work forward of amidships—the port and starboard sides as the case may be. The second sections are responsible for the work aft of amidships, and it is divided in the same manner.

(*b*) *Numbering.*—Each Sea Scout of the company is given a number with three figures. The first represents the watch to which he belongs, and is either 1 or 2, according as he belongs to either the starboard or port watch. The second figure is that of his division, and is either 1, 2, or 3, according as he belongs

to the first, second, or third division. The third figure represents his position in the division from No. 1, who is the boatswain's mate, to the last number of the division. Thus, No. 216 would be that of a Sea Scout who was in the port watch, the first division, and the sixth man in his division. The clothing and, as far as possible, all the personal belongings of each Sea Scout should be marked with his number.

(*c*) *Officers.*—

Chairman of Committee	First Mate
Sea Scout Commander	Boatswain
Sea Scoutmaster	Carpenter
Assistant Sea Scoutmaster	Steward
Sea Scouts	Cabin-Boy

The organization of the ship's company divides itself into two branches, one of which is distinguished by the "arrow-head" over the rating chevron on the sleeve, and the other by the rating chevron without the "arrow-head." The difference between them is that the Sea Scout Commander, Sea Scoutmaster, and assistant Sea Scoutmaster (when there is one) shall receive regular appointments from the Boy Scout organization, just as Scoutmasters do on land, and so, with the boys, officially represent the organization; whereas the first mate, boatswain, carpenter, steward, and cabin-boy, may be engaged by the Commander without such appointments.

1. The Sea Scout Commander is the captain of the ship, in charge of the entire ship's company, and is responsible for everything that happens on board. He must be a professional sailing master of experience and good character, with an aptitude for handling boys, and in sympathy with the aims of the Boy Scout movement. He is appointed only for the time during which he is employed, and only for one season at a time or at the discretion of the Executive Committee. He may be recalled by the Executive Committee at any time.

2. The Sea Scoutmaster has charge of the Sea Scouts in matters of detail. He shall confer with the commander on all matters relating to the welfare of the boys.

3. When there are visiting Scoutmasters accompanying their boys on board, these shall be treated as guests of the ranking Scout official and may accept, if they wish, any duties assigned by him.

4. When on board, the Sea Scout Commissioner and members of the Executive Committee shall hold a position analogous to that of the civil authorities in the navy.

Officers' Conference.—The officers' conference consists of all senior officers of both branches and may be called together at any time by the captain, or the ranking Scout official, to advise on matters of discipline, instruction, or the course of a cruise. It also acts as a court of honor for the admission or promotion of candidates, and as a court of justice in trying offenses serious enough to involve possible breaches of honor or acts of insubordination. Ordinary cases are brought before the captain at "Mast" every morning after setting-up exercises.

All officers and professional seamen act as instructors.

Petty Officers.—1. The chief petty officer is the chief boatswain's mate, who commands all the Sea Scouts in general, and the first division in particular. There are three boatswain's mates in all in command of the three divisions, and each boatswain's mate is No. 1 in his division.

There is always (except at anchor during the night) a boatswain's mate in command of the watch on deck. It is his duty to give all necessary routine commands without immediate directions from the Sea Scoutmaster. A billet of directions is handed him at the beginning of his watch, and he should be allowed a minute to give his orders, and see that they are carried out. If he fails in promptness or efficiency, he is called to account on the spot. Each B. M. commands his own division, and is expected to instruct and direct the petty officers subordinate to him. Besides the boatswain's mate, there are in each division a quartermaster, appointed by the Sea Scoutmaster, and a messenger appointed by the B. M. At sea the B. M. also appoints a "Life Buoy" and "Lookout."

2. There are also three coxswains who act as assistants to the boatswain's mates and are No. 2 in each division. They correspond to the assistant patrol leaders among the land Scouts, and assist the boatswain's mates in command of their divisions. It is also the duty of the coxswains to see that the cutters are kept clean and in good order, and to steer them when they are in use. When there are only two cutters on board, the three coxswains should take their duty in rotation.

3. There are also three signal boys, each being No. 3 in his division.

NOTE.—If the alternative system is adopted, the chief boatswain's mate commands the starboard watch in particular instead of one division. His duties are the same as enumerated above. There is one other boatswain's mate in command of the port watch, and each boatswain's mate is No. 1 in his watch and section.

There are also two coxswains who are in command of the second sections under the boatswain's mates. Their further duties are enumerated above.

There should be a quartermaster or signal boy in each of the four sections.

4. Other officers are those of:

Master-at-Arms,	Yeoman,
Hospital Apprentice,	Bugler.

Of these only the master-at-arms and yeoman rank as petty officers.

The chief quartermaster has charge of the signals and signalling, and the quartermaster of the watch has charge of keeping the "Rough Log."

The duty of the master-at-arms is to prevent or quiet disorder or breaches of discipline, and, when unable to do so, to report the matter to the Sea Scoutmaster. He also has charge of the list of mess cooks and their days of service and sees that all mess duties are punctually performed. He sees that "All hands" go on deck at the call of the boatswain's mate of the watch, and are prepared at every first call for quarters, colors, meals, or any other function.

The duty of the yeoman is to see that all letters to be mailed are collected and put into the mail-bag in the cabins; in port, to go to the post-office and mail the letters; to receive and distribute letters to the ship's company; and to see that forwarding or holding directions are left at the post-office on leaving port. The mail-bag is the yeoman's badge of office. He has also charge of the stationery and stamps for the boys, of the book-chest, and of the games.

The duty of the hospital apprentice is to report all cases of sickness to the Sea Scoutmaster and to assist in the care of the patients.

The duties of the bugler are to sound the regular stated calls for reveille, tattoo, taps, fire, boats, colors, mess, and quarters.

A messenger is appointed by the boatswain's mate of the watch, but he does not rank as a petty officer. The messenger's duties are to take messages, or run errands at the call of any senior officer, and to ring the ship's bell at the order of the Sea Scoutmaster.

All appointments by the Sea Scoutmaster made on board ship are subject to the approval of the Sea Scout Commander.

NOTE:—The presence of a few professional sailors on board is found to be essential.

TIME AND THE SHIP'S BELL

Time on board ship is divided into periods of four hours each, making six whole watches during the twenty-four hours; with the exception that one of these periods, namely, from four to eight P. M., is divided into two half-watches of two hours each—called dog-watches—of from four to six and from six to eight. During each of these watches—including the period from four to eight P. M.—the ship's bell is rung every half-hour. For instance, at half past eight in the morning it is struck once, and the time is called "one bell"; at nine o'clock it is struck twice, and the time is called "two bells," and so on until noon, when it is struck eight times and the time is called "eight bells." Thus "one bell" occurs six times during the twenty-four hours, namely, at half past eight in the morning; at half past twelve in the afternoon; at half past four in the afternoon; at half past eight in the evening; at half past twelve at night; and at half past four in the morning. The reason why the period from four to eight is divided into two watches is because, when the starboard and port watches alternate in the work of the ship throughout the twenty-four hours, the same men would always be at work at the same hour of the day and night if the number of watch periods were even. This is prevented by making an odd number by the dog-watches.

There should be a small ship's clock on board in a convenient place where it can easily be seen from the deck. It is the business of the messenger to keep track of the time and report to the Sea Scoutmaster whenever it is time to strike the ship's bell. The latter then orders him to strike the bell; but, at

every eight bells, the Sea Scoutmaster orders him to report to the captain before striking the bell. The strokes of the bell are made in couples. Thus: – – – – is four bells; – – – – – is five bells, etc.

Requirements for Apprentice, Ordinary, and Able Seamen

The requirements for Landsmen and Apprentice Seamen are the same, the difference being that a Landsman is from twelve to fourteen years old, and is not allowed to cruise excepting when accompanied by his own Scoutmaster.

A Landsman or Apprentice Seaman shall know:

1. All the requirements for a Tenderfoot, and, in addition, should be able to tie the following knots:
   (*a*) Overhand.
   (*b*) Square, or reef.
   (*c*) Figure-eight.
   (*d*) Bowline.
   (*e*) Sheet bend.
2. How to swim twenty-five yards.

Ordinary Seaman.—To become an Ordinary Seaman an Apprentice Seaman shall pass the following tests:

1. At least one month's service as an Apprentice.
2. Elementary first aid and bandaging; know the general directions for first aid for injuries; know treatment for fainting, shock, fractures, bruises, sprains, injuries in which the skin is broken, burns, and scalds; demonstrate how to carry the injured, and the use of the triangular and roller bandages and tourniquet.
3. Signalling: Wigwag or semaphore alphabet.
4. Row and scull a boat.
5. Swim fifty yards. Swim under water. Dive.
6. Have attended regular instruction meetings ashore under a qualified Sea Scoutmaster for at least three months, with a good record for attendance and efficiency, or, to have taken part in a cruise of at least one week under a qualified Sea Scoutmaster, with a good record for efficiency.
7. Box the compass by points.
8. Knots, bends, and splices:
   (*a*) Fisherman's bend.

(*b*) Two half-hitches.
(*c*) Clove-hitch.
(*d*) Rolling hitch.
(*e*) Eye splice.
(*f*) Short splice.
(*g*) Long splice.

9. Distinguishing characteristics of the following rigged vessels:

(*a*) Sloop.
(*b*) Schooner (two and three masts).
(*c*) Brigantine.
(*d*) Brig.
(*e*) Barkentine.
(*f*) Bark.
(*g*) Ship.

10. Earn and deposit at least one dollar in a public bank.

Able Seaman.—To become an Able Seaman, an Ordinary Seaman shall pass the following tests:

1. Send and receive a message by semaphore, American Morse, or Myer alphabet, sixteen letters per minute.

2. Advanced first aid: Know the methods for panic prevention; what to do in case of fire and ice, electric and gas accidents; rescue from drowning, treatment for dislocations, unconsciousness, poisoning, fainting, apoplexy, sunstroke, heat exhaustion, and freezing; know treatment for sunburn, bites and stings, nosebleed, earache, toothache, inflammation or grit in eye, cramp or stomach-ache, and chills; demonstrate artificial respiration.

3. Read a chart correctly, and be able to point out lighthouses, light-ships, buoys, beacons, shoals, etc., and by use of parallel rules, obtain magnetic direction between two points on a chart by reference to compass-rose.

4. Point to one of the cardinal or intercardinal points by day or night without use of a compass.

5. Give names and uses of the spars, sails, and rigging of either a sloop or two-masted schooner.

6. Ship construction. Principal parts, names, and locations.

7. Furnish satisfactory evidence that he has put into practice in his daily life the principles of the Scout oath and law.

8. Handle a boat under sail.

9. Report correctly as lookout when under way.

10. Describe standard running lights for sailing vessel less than 150 feet in length.

11. Enlist a boy trained by himself in the requirements of a landsman.

12. Earn and deposit at least two dollars in a public bank.

Requirements for Boatswain's Mates, Coxswains, and Quartermasters

Coxswains.—Coxswains shall be rated from Able Seamen of record and shall in addition pass the following tests:

1. Orders for boat's crew under oars, coming alongside, and leaving a gangway.
2. Method of hoisting a boat.
3. Duties, lowering a life-boat when ship is under way.
4. Knowledge of abbreviated rules for coxswains. ("Blue Jackets' Manual," p. 40.)
5. Elementary "Rules of the Road."

Coxswains shall act as assistants to boatswain's mates, corresponding to assistant patrol leaders.

Quartermasters.—Quartermasters shall be rated from Able Seamen of record and shall in addition pass the following tests:

1. The log-book, including weather, sea, and cloud symbols. Read a barometer and thermometer. Judge strength of wind by United States navy scale—0 (dead calm) to 12 (hurricane).
2. Foretelling weather.
3. Signalling:
   (*a*) Wigwag.
   (*b*) Semaphore.
   (*c*) International code.
4. Storm-signals.
5. Distress-signals.
6. Fog-signals.
7. Pilot-signals.
8. Use of lead and log.
9. Box compass by quarter points.
10. Duties and precautions as helmsman.

Boatswain's Mates.—Boatswain's mates shall be rated from coxswains and Able Seamen of record, and, if the latter, shall pass the coxswain's test. In addition they should know:

1. The markings (U. S. N.) and use of a hand-lead and how to "heave the lead."
2. The principle of Sir William Thompson's sounding machine.
3. The use and principle of a "patent log."
4. The parts of a ship, thoroughly.
5. Sails and rigging.
6. Anchors and anchor gear—names and uses. Also customary orders used when "heaving in" and "letting go" the anchor.
7. Blocks: What they are—uses, parts, and be able to describe two kinds of tackles.
8. Two methods of carrying out an anchor.
9. How to read "International Code" flags.
10. "Rules of the Road" (advanced).
11. Mousing, seizing, parcelling, and serving.

A boatswain's mate shall be in command of each division or watch, corresponding to the patrol leader; and the chief boatswain's mate shall be in command of his own division or watch, and of the others as well, corresponding both to a patrol leader and to an assistant Scoutmaster.

Uniforms, Badges, and Stripes

The white United States Navy "working" suits are to be used for dress uniforms, and blue "dungarees" for "working" suits. The following means for identifying the ratings may be used:

1. Apprentice or Landsman: Bare jumper sleeves.
2. Ordinary Seaman: One ⅛-inch blue tape to be sewed at shoulder seam of jumper, around and under the arm.
3. Able Seaman: One ¼-inch blue tape to be sewed in a similar manner.

The badge of the Sea Scout for Landsmen and Apprentices is the same as the Tenderfoot badge. For all others, including senior officers, it is a vertical foul anchor superposed by the Tenderfoot badge. It is in the form of a medal and must be worn by Ordinary Seamen with a red ribbon; by Able Seamen with a white ribbon; by petty officers with a blue ribbon; and by senior officers with a red-white-and-blue ribbon. It is to be worn by Sea Scouts on the left breast, half-way between the

side seam and the collar opening, and to be on the same level as the bottom of the latter.

Rating Badges.—The distinguishing marks of a rating badge for a master-at-arms are the same as used by the U. S. Navy:

Star.....Master-at-Arms.
Crossed Anchors.....Boatswain's Mate and Coxswain.
Steering Wheel.....Quartermaster.
Crossed Pens.....Yeoman.
Red Cross.....Hospital Apprentice.

The uniform of the Sea Scout Commander and Sea Scoutmaster is a blue suit with a double-breasted coat and yachting cap, with the Scout emblem and two crossed foul anchors for the Sea Scout Commander and the Scout emblem and one foul anchor for the Sea Scoutmaster.

White duck trousers may be worn instead of blue if desired.

In no case shall the uniform of the United States navy or the naval militia be used by officers when on duty.

Routine at Anchor

One-hour watches from 8 P. M. to 6 A. M.; regular watches from 6 A. M. to 8 P. M.

A. M.

4.00 to 5.00 Sunrise. All lights out.
5.00. Call steward.
5.55. Call B. M. of watch, bugler, master-at-arms, and Sea Scoutmaster.
6.00. Reveille. Relieve the watch.
6.10. Mess cooks wash (master-at-arms).
6.15. Cocoa.
6.20. Lay up gear. Scrub and wash clothes.
6.50. Up clothes-lines, close cabin skylight and port-holes. Scrub decks.
7.05. Stow scrub deck gear. Open skylight and port-holes. All hands wash (4 buckets).
7.15. Mess cooks below.
7.27. Mess inspection. Uniform of the day announced.
7.30. Meal pennant up.
7.55. First call for colors. Meal pennant down.
7.59. "Attention."

8.00. Colors. Out booms. Lower boats. Side ladders. Coxswains report boats. Quartermaster reports clocks.
8.15. Turn to brightwork.
8.35. Retreat from brightwork. Side cleaners over the side.
8.45. Sick call.
9.15. First call. Shift into uniforms of the day.
9.30. Quarters. Announcements. Setting up. Masthead. "Mast."
10.00. Turn to instruction periods.
11.30. Retreat from instruction periods.
11.40. Clean sweep down.
11.45. Mess cooks below. All hands wash.
11.57. Mess inspection.
NOON. Dinner. Meal pennant up.
P. M.
1.00. Meal pennant down. Turn to instruction periods.
2.30. Retreat from instruction periods. Clean sweep down. First call for liberty party.
2.40. Bank open.
2.55. Liberty-party inspection.
3.00. Liberty boats away. Extra-duty men turn to.
4.00. Relieve the watch.
5.00. Liberty party returns aboard.
5.15. Mess cooks below. All hands wash.
5.27. Mess inspection.
5.30. Supper. Meal pennant up.
35 minutes before sunset. Band call.
5 minutes before sunset. Band retreat.
SUNSET. Evening colors. Land Scout guard.
6.00. Relieve the watch. In booms. Hoist boats. Riding lights. Meal pennant down.
7.30. Hammocks.
7.53. First call for prayers.
7.55. Prayers.
8.00. Relieve the watch.
8.25. Tattoo.
8.30. Taps.

NOTE:—During the one-hour anchor watches at night only one Sea Scout is on duty at a time. It is his duty to keep a

sharp lookout, to keep the rough log, and to report any change of weather or unusual occurrence to the first mate. At five minutes before the end of his watch he wakes his successor and returns on deck. At the hour he strikes the bell. If at five minutes after the hour his successor has not appeared, he is at liberty to go below a second time and turn him out of his bunk. But he must then return on deck, and in no case leave his post until relieved.

Liberty Parties

All liberty parties sent ashore should be accompanied by at least one senior or petty officer who is responsible for the good conduct of the party and their punctual return on board ship. Unpunctuality in return from liberty is a serious offense against discipline, and should be treated as such, for the delay of a single straggler may cause the delay of the departure of the vessel and seriously interfere with the cruise.

All liberty parties should keep together from the time they leave the ship until they return, unless by special permission they are allowed to separate and meet by appointment at a certain place.

Routine at Sea

Two-hour watches from 4 P. M. to 4 A. M. Four-hour watches from 4 A. M. to 4 P. M.

Midnight. Relieve the watch.

A. M.

1.55. B. M. calls the watch.
2.00. Relieve the watch.
3.55. B. M. calls the watch.
4.00. Relieve the watch.

Sunrise. Hoist colors.
5.55. Call bugler, master-at-arms, and Sea Scoutmaster.
6.00. Reveille.
6.10. Mess cooks wash (master-at-arms).
6.15. Cocoa.
6.20. Turn to. Lay up deck gear. Scrub and wash clothes.
6.50. Up clothes-line. Close cabin skylight and port-holes.
7.05. All hands wash.

7.15. Mess cooks below. Stow scrub deck gear. Open skylight and port-holes.
7.27. Mess inspection.
7.30. B. M. calls the watch.
7.45. Relieve the watch. Hoist colors. Quartermaster reports clocks. Coxswains report boats.
8.15. Sick call.
8.20. Turn to brightwork.
8.45. Retreat from brightwork.
8.55. First call.
9.00. Morning quarters. "Mast."
9.30. Turn to instruction periods.
11.00. Retreat from instruction periods.
11.45. Mess cooks below. B. M. calls the watch. All hands wash.
11.57. Mess inspection.

NOON. B. M. calls the watch. After dinner relieve watch.

P. M.

12.45. Band call.
1.15. Band retreat.
1.30. Turn to instruction periods.
3.00. Retreat from instruction periods.
3.55. B. M. calls the watch.
4.00. Relieve the watch.
4.55. First call.
5.00. Evening quarters.
5.15. Mess cooks below. All hands wash.
5.27. Mess inspection.
5.30. B. M. calls the watch.
5.45. Relieve the watch.
6.15. Band call.
6.45. Band retreat.

SUNSET. Lower colors. Set running lights. Report life-boat.
7.53. First call for prayers. B. M. calls the watch.
7.55. Prayers.
8.00. Relieve the watch.
8.25. Tattoo.
8.30. Taps.

NOTE:—All hands attend prayers except the anchor watch.

Winter Routine and Instruction Ashore

It is a good preparation for cruising in the summer to learn during the winter those subjects which can be easily learned ashore. This leaves the time of the cruise free for learning the things which can only be learned at sea. Companies of Sea Scouts should, therefore, attend regularly their weekly meetings during the winter season, and a minimum of three months of such attendance is required to qualify as Ordinary Seamen, with the alternative of a cruise of at least a week. The following is a convenient routine for such winter meetings:

P. M.

7.30. Put on uniforms.
7.45. Reveille. Special duties, such as setting side lights, bulletin-board, compass-card, knot and splice board, and other gear in place.
7.55. Bugler sounds first call to morning colors.
8.00. Eight bells. Morning colors (with music, if possible).
8.03. Morning quarters.
8.10. First instruction period begins (boatswain's call).
8.30. One bell.
8.35. First instruction period ends.
8.40. Second instruction period begins (boatswain's call).
9.00. Two bells.
9.05. Second instruction period ends (boatswain pipes, "stow away instruction gear").
9.08. First call to evening colors.
9.10. Evening colors.
9.15. Boatswain pipes, "stow away side lights, bulletin-board, and other gear." Take off uniforms. Meetings of officers and petty officers.
9.30. Taps.

Calls.—The regular calls for reveille, taps, tattoo, mess, quarters, fire, boats, and colors are sounded by the bugler. All other calls are piped on the boatswain's call.

Subjects of Instruction

Care should be taken, as far as possible, to give instruction in matters which can be taught best at sea while on the summer

cruises, whereas other subjects should be reserved for instruction during the winter months ashore.

1. Knots and splices.
2. Ship construction.
3. Rigging.
4. The handling of anchors.
5. Signalling.
6. Rowing and sculling.
7. Managing cutters under sail.
8. Boxing the compass.
9. Steering.
10. Sounding.
11. Heaving the log.
12. Ship's lights.
13. Rules of the road.
14. Life saving.
15. Resuscitation from drowning.
16. First aid to the injured.
17. Swimming, diving, etc.
18. Marching drill.
19. Sailor's hornpipe.
20. Astronomy.
21. Bugle calls.
22. Boatswain's call. (See the English Manual, "Sea Scouting for Boys.")
23. Sennit work.
24. Chanties.
25. Etiquette.

NOTE:—It is not necessary that the Sea Scoutmaster should know all of these things, but he should provide instructors, from time to time, who can cover the different subjects.

Can be learned ashore.

No regular instruction on any one subject should last longer than twenty-five minutes.

THE LAND SCOUT GUARD

This guard consists of from three to five Scouts who dress in the land Scout uniform at evening colors, on shore liberty, and on other full-dress occasions. At evening colors they execute

a special manœuvre which adds to the impressiveness of the ceremony. The object of the land Scout guard is to symbolize the union of the land Scouts and Sea Scouts as co-ordinate branches of the Boy Scouts of America. The Sea Scouts in their "whites" on shore are thus accompanied by boys in the more familiar "khaki" of the land Scouts. It is a special honor to belong to the guard, and its members are exempted from mess duty during service.

The Flag

The National ensign is flown from a staff on the quarter-deck when at anchor, and from the peak of the mainsail when at sea.

The flag of the Sea Scouts consists of two crossed foul anchors in blue on a white ground with a large red arrow-head in the centre. This is to be flown at the foremast head.

The Sea Scout pennant consists of a red arrow-head on a white ground at the hoist and two tapering stripes of blue and white. This should be flown at the mainmast head. On Sundays and other dress occasions, when at anchor, the Union Jack should be flown from a staff in the bow. On the Fourth of July and other national holidays the ship should be dressed with all the bunting on board.

Flags are hoisted at sunrise, when at sea, and at eight o'clock in the morning, when at anchor, and lowered at sunset. When at anchor the ceremony of colors would be performed both morning and evening, but when at sea the colors are hoisted and lowered without ceremony.

Land Scouts and Sea Scouts

It is obvious that full justice could not be done to either branch of Scouting if a boy were to try to be a thorough land Scout and a thorough Sea Scout at the same time, although it is quite possible to be a land Scout for a few years and then to become a Sea Scout, or vice versa. The pursuits of woodcraft and of seamanship each require a certain amount of sustained interest and a certain length of time before the characteristic habits of each pursuit can be confirmed. The directions for cruising here given presuppose that Sea Scouts who use them are engaged in Sea Scouting activities ashore for six months in

the year—in the fall, winter, and spring—holding meetings at least once a week under a competent Sea Scoutmaster. Such boys could not at the same time attend meetings and hikes of the land Scouts without taking too much of their time away from their work at school, business, or home.

It is probable, however, that land Scouts who go to the seashore for the summer may want to take up Sea Scouting to a certain point, although they may not care to confine themselves to this branch of Scouting all the year round. Such boys may qualify themselves as Landsmen or Apprentice Seamen, according to their age—a Landsman being a boy from twelve to fourteen years of age and an Apprentice being fourteen years old or over. They cannot, however, qualify as Ordinary or Able Seamen until they have joined some company of Sea Scouts which is working as such all the year round, or have taken a cruise of at least a week under a qualified Sea Scoutmaster, and have proved themselves efficient to his satisfaction.

In troops or patrols of land Scouts organized in this way for summer Sea Scouting, the organization of the land Scouts should be preserved, and the titles, patrol leader and assistant patrol leader, retained. It is absolutely necessary, however, that they should be in charge of a Scoutmaster who is familiar with the water.

Etiquette

The most necessary and universal rule for Sea Scouts is prompt and respectful obedience.

"Standing at attention" consists of standing straight with the hands at the sides, and the face and eyes directed toward the object of attention. It is a useful way of showing respect, when the salute would be obtrusive or unnecessary and when uncovered.

It is the duty of every seaman on going over the ship's side, whether arriving on board or leaving, to salute the quarterdeck, and also when coming on deck from below. This is out of respect for the flag, whether it be flying at the time or not.

Every seaman must salute when addressing a superior officer.

When an order is given to a seaman he should salute and repeat the order to show that he has understood it; when he has carried out the order he should return and report the fact to the officer of the deck.

NOTE:—It is not necessary, however, for the messenger to report the fact that the ship's bell has been struck.

Seamen observe the general rule of allowing ladies, officers, and guests to precede them *except* when entering a boat. In this case the officers, etc., enter last.

When seamen who are sitting down are addressed by a senior officer, they should rise and stand at attention with a salute.

Sea Scouts should always salute senior officers, officers of the land Scouts, and members of their local council when meeting them at any time. If spoken to they should stand at attention and answer courteously any questions.

When saluting ladies the head should be entirely uncovered. Sea Scouts should also always remember to rise and stand at attention on the arrival of ladies.

Sea Scouts are not allowed on the quarter-deck except when necessary in the line of duty. In such cases the quarter-deck should be approached on the port side, when at anchor, and on the leeward side when at sea.

The use of the expressions "if you please" and "thank you" in giving orders or in acknowledging the execution of orders is particularly inappropriate on board ship, for it is always assumed that duty is to be done as a matter of course and without any question of personal obligation. Commendation or acknowledgment may be given in other ways, and the spirit of courtesy is rather enhanced than discouraged by this assumption. (See "Her Majesty's Ship, 'Pinafore,'" by Gilbert and Sullivan.)

Sea Scouts should have a habit of alert attention which will make them instinctively courteous at every opportunity. Quick to see, quick to hear, quick to respond, quick to obey, and quick to serve.

EVENING PRAYERS

Evening prayers (at about eight o'clock) is the best time to review the day's work in an informal way, and to ask for and give explanations of the meaning of the Scout oath and law. The application of the principles involved to occurrences with which all are familiar is an effective way of stimulating the interest of both boys and men in the spirit of the Scout law, and of helping them to "be prepared" to carry it into effect.

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RICHARDSON, N.E.

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